THE DIFFERENCES OF THE AGES of Mans Life.

Together with the Originall causes, Progresse, and End thereof.

Written by the Learned *Henry Cuffe*, sometime Fellow of *Merton* Colledge in OXFORD.

Newly revised, and divided into Chapters, with a necessary Table of the Contents annexed.

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MDCXL.

To the Right Honourable ROBERT,

Earle of LINDSEY, Lord Great Chamberlaine of *England*, one of his Maties most Honourable *Privy Counsell*, *and Lord Governour of his Maties Towne of* Barwicke *upon* Tweed.

Right Honourable,

I Doe (not unlike unto Bankrupt Debters) pay what I owe with another mans Purse. For which, notwithstanding I could pleade preſcription from beyond the memory of man, and deduce preſidents for excuſe above the low

flats of necessity: The greatest doe it; why not the meanest? For, *the actions of Superiors be rules of action unto the Inferiors: Et virum magnum sequi est penè sapere*, as the World goeth: yet this I dare professe unto your Honour, the payment is in good and lawfull mony, as good as any that goeth currant with Merchants; and if the triall be true, by touch or teste, far beyond the alloy of ordinary mintage. A coyner it had, whom Fame had reported (for my self did never, *de facie*, know him) as skilfull a Master in this trade, as our shops have brought forth any. Who though hee verified that ancient by word, that φύσεις μεγάλαι are ἐπικίνδυνοι, yet hath he washed off from the wals of *Lycæum*, that black aspersion of *Petronius*; *Ego arbitror adolescentulos in Scholis stultissimos fieri, quia nihil eorum quæ in usu habemus, aut audiunt, aut vident.* The Worke carrieth both parts of perfection; to Delight, and

and give Profit. To delight the affection with pleasing variety, and indowe the minde with excellent forms: which like the two Handmaids of Queen *Hester*, should sustain every passage of learning, though it be not in the presence of royall *Ahashue ofb.* To Profit, by the matter discussed and cleered, which is, in part, the knowledge of our selves, that which the Poet sayd, *Came from Heaven*, a good meanes to effectuate that, which the Prophet desired; *Teach me, o Lord, to number my dayes, that I may apply my heart unto wisedome.* To *please* in *profit*, which it selfe is *Content*, and also in the manner wherein it is carried very *perspicuous*, and in good *method*, for which cause I have not added any marginall directions, to stand, as *Mercuries statues*, in high wayes of old, poynting the finger unto consequents. It came unto my hands, *ut è naufragio tabula*, & I returne it to your Lordship as Lord

of the Soyle whereon it was cast. For unto your Honour I ow my selfe both in respect of private service, as also of that right-worthy House, into which by mariage your Honour is inserted, wherto I stand obliged in my best indevours. You have it whole and intire, as it came unto my hands, without any purloining and imbezeling; a sincere transcript from the first original, which I am enformed was his owne; I durst not adventure, though happily I could, to adde any thing at all unto that Table in which *Apelles* Pensil had been. Thus craving the continuance of your Honorable respect, and acceptance of my tendred duty by proxey, until my own means do inable my sufficiency (which hitherto hath been nipped in the Bud by the frosts of the Night, or withered in the blade for want of moysture) I thrice humbly take my leave, and rest

Your Honours in all Services,

R. M.

The Preface.

THE *Learned* Heraclite *no leſſe elegant than Enigmaticall, among other his quaint ſpeeches, hath this ſaying of ſpeciall remembrance and obſervation: That the greedy Mettall-mongers, in their too eager ſearch for the meaſured Worlds wealth, after long toyle and trouble, finde* parvum in magno, *a little pure ſubſtance, in a great deale of unprofitable earth. Contrarily it feareth in the inquiſition and purſuit of* Learning, *where we often finde with a little abſtractive ſpeculation,* magnum in parvo, *much matter in few words, every ſhort golden Sentence and Particle thereof, containing incredible ſtore of more pure ſubſtance. For as the cunning* Coſmographers, *draw the*

whole compasse of the wide World, *into the narrow precincts of a small* Mappe; *so have our learned* Artists *contracted the unconceiveable amplitude of the* Liberall Sciences *into volumes, of small quantity. But as gold, the purest of all Mettals, how-soever couched in a little compasse, is many times beaten out into a marvelous amplitude; so the short* Aphorismes *of* Philosophy, *in the currant of a small period, comeprehend substance sufficient to fill whole volumes. Which truth is confirmed, or rather manifested by the present matter we intreat of, wherby as* Pythogoras *finding the print of* Hercules *his foot, gessed thereby at the proportion of his whole body; so we by the view of this so little and neglected a peece of* Philosophy, *may gather what wee are to thinke of the whole body (that I may so speake) of Learning. Which I obscrue the rather, because I se many shallow headed Artificers oftentimes condemne us of folly, that spend our whole* Life *in the*

study

ſtuddy of good Letters, and yet (ſuch is our groſſe conceit) we never come to the requiſite perfection of Knowledge. As if our Arts were like the Mechanicall Sciences of baſe Prentiſes, that may be throughly learned in the compaſſe of Seaven yeeres. It was well ſayd of one, Ars longa, vita brevis, we have a grat taske, and a ſhort time. I have read of ſome who in the compaſſe of three yeers, have ſayled about the World, but I never yet heard of any who in the whole courſe of his life, how laboriouſly ſoever paſſed over, was able to compaſſe the whole Circle of Sciences. And therefore Theophraſtes, a learned Philoſopher lying on his deathbed, accuſed Nature of unkindneſſe or rather want of diſcretion, that ſo inconſiderately doth beſtow the ineſtimable benefit of long life upon brute Beaſtes and ſenſible Creatures, that can neither acknowledge ſo high a favour, nor by theyre length of dayes benefit themſelves and others; but man that might in time reſtore

decayed

decayed nature by perfecting the imperfect Arts, hath his induring but as a moment: implying that the whole course of a mans life, was not time sufficient to worke perfection in. And therefore, well sayd Sigilmund *the* Emperour *to a* Doctor *of* Law, *whom for an excellent* Stratagem *against the enemy he had Knighted not long before, when at an Assembly of* Peeres *and* Coũsellers, *the* Doctor *doubted to whether company he might with greatest credit ioyne himselfe,* It is doubtfull, *sayd the Emperour,* whether learning or military experience is more honorable? I can in one day make a thousand good Souldiers; but I am not able in a thousand yeares to make one tolerable Doctor. *So that it is no marvel though* Socrates, *after his lõg time of life, yet on his death-bed confessed hee had many things to learne. And me thinketh these nimble witted Tradesmen, do not so much magnifie their owne quick conceit, as publish the facility to their Sciences.*

For

For as Apelles *said well unto a* Painter *that bragged of his speedy workmanship, when shewing his picture hee said,* This I drew even now. Surely, *said* Apelles, though thou hadst sayd nothing, yet should I easily have guessed by the workmanship, that it was done in haste. *So may wee well say to these quick witted Mechanicall Tradesmen, a man that hath but a little insight into the Trade, may well thinke their Crafts are soone learned; and I rather marvell, (as* Apelles *said) that they learned no more in the same quantity and length of time. But it fareth with the grosse phantasie as it doth with our eie sight in an unequall distance from the object: for as being farre off we conceive of the unmeasurable greatnesse of the most huge hilles to be but as a point: so the infinite excellencies of the heavenly* Arts, *being too far removed from their grosse, or rather narrow capacity, com into their conceit as things of lesse moment: which if their dimme or rather weake eye-*

eye-sight were able to behold in their divine Nature, they would soone confesse their surpassing excellency, and exceeding difficulty. But to leave them to their pleasing opinions, and to com to our purpose, which is in briefe to handle the differences of the Ages of Mans Life, as also the Caules therof, together with the incident Qualities to every of them, which being in some sort availeable to the knowledge of our selues, the highest point of knowledge which can be attayned unto, by the judgement of the wise Apollo, as also either altogether omitted, or very slightly handled by others, I hope my small paines and lesse ability shall be accepted in good worth and accounted of, rather according to the good intent of the Author, than the worthinesse of the Worke. In which hope of acceptation for my good endeavors, and favourable pardon of my manifold errors, I come without any longer Preface to the substance of the Treatise.

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THE DIFFERENCES of the Ages of Mans Life.

Together with the Originall causes, progresse, and end thereof.

Chap. I.

Man being called the Little World, in respect of resemblance to the Frame of the Great World, and

coexistence with the same : The question of the Worlds Eternity is fitly propounded.

MAN the *Epitome* of the whole *World*, *Lord* of the *Creatures*, in regard of that perfect Analogie and resemblance betweene him and the Great Worlds frame, is not unfitly by the Learned, both *Divines* and *Philosophers*, termed, The *Lesser World* : for there is nothing in the vast compasse of this universal circumference, whose likenesse and lively representation we have not summarily compiled in man, as in a most perfect compendium and abridgement. For as the *first moved sphere* carrieth with its motion, the subject

ject inferiour *circles*, so the servile underfaculties, as the *sensuall desire* and *appetite*, are by *nature* subdued to the dominion and guidance of the more principall and mistrisse power of the soule, which wee call *reason*. And as in the midst of heaven there is seituated the *Sunne*, that enlightneth all things with his raies, & cherisheth the world, and the things therein contayned with his life-keeping *heat*: so the heart of man, the fountayne of *life* and *heat*, hath assigned to it by *Nature*, the middle part of our body for his habitation, from whence proceedeth *life* and *heat*, unto all the parts of the body, (as it were unto Rivers) whereby they be preserved and enabled to perform their naturall and proper functions. But not to bee infinite in prosecuting the particulars of this well known comparison, as in other things we see a perfect proportion, so also, beside the *analogie*

wee may obſerve a mutuall *coexiſtent*. For as the *world* at the beginning was created for *man*, ſo with *man* it ſhall alſo bee aboliſhed: for it is an undeniable principle in *Philoſophie*, that *God* and *Nature*, or rather the *God of Nature neither effectually worketh, nor permiſſively ſuffereth any thing, but unto ſome good end.* For being infinitely wiſe, nay *wiſedome* it ſelfe, how can we imagine ſo high a point of folly, reſident in his God-heade, as to allow of *vanities*, things ſo hatefull, and ſo abhorring from all mediocrity of wiſedome? Wherfore man having a determinate date of endurance which hee cannot paſſe, the *world* alſo, which is only for mans uſe and ſervice, muſt of neceſſity have an end of being. Now becauſe there is (as wee ſayd) a mutuall coexiſtence of the world and man, as the world is not but for man, ſo neyther is man, but in and by the world. For as in

Na-

Navigation, those that are in the *ship*, have rest and motion with the moving and cessation of the *ship*, so we that are tossed in the rough sea of this *world*, in our voyage unto *heaven* our safest haven, when our vessell of carriage once perisheth, we also perish together. For as *Aristotle* sayd truly, that *whatsoever hath being, hath of necessity being in some place*; so from thence ariseth this necessary illation, that when there is once left no place to bee in, then shall there remaine no longer being. So that intending to shew this truth as very pertinent to our purpose, viz. *That man hath an appointed time of being, which hee cannot passe*, the *Question* of the *Worlds eternity* is fitly incident, especially, seeing, as is aforesayd, the World is for mans sake, and man by means of the World.

2 Now if any man shall call into question, the pertinency of this *questi-*

on, for his ſatisfaction and reſolution in that behalfe, let him conſider how neceſſarily upon the variation of our *temperature*, (whence the diſtinction of ages proceedeth) a finall deſtruction, by an unperceivable lingring decay of purity in our ſubſtance, doeth depend. For as in the violent motion of things *naturall*, wee ſee it comes to paſſe, that the *vertue* or *power* of mooving, imprinted by the naturall *mover*, by little and little decaying, at length by continuance of moving, or rather by the reſiſtance of the bodies about it, is cleane extinguiſhed: So in the naturall proceeding toward the enemy and end of *nature*, *Death* the preſerving meanes of life, (eyther by the toyleſomneſſe of their never ceaſing operation, or by the corruption and mixture of impure moyſture, infeebled and diſabled to the ſufficient performance of their function, more and more every day)

day) at length of force yeeldes to the oppressing violence of their resisting adversaries, not able any longer to mayntayne their conquering action, so that the discussing of this controversie is very homogeneous to the series of this Treatise. For till there be granted an end of mans life, the mutation of the temperature by decay of nature may well be doubted of, forasmuch as a *succesive impayring alwayes importeth a finall dissolution.*

Chap. I I.

God onely is Eternall. The Angels and soules of men eviternall. The creation of Angels is inclusively set downe by Moses; not expresly, and why. Other things have

both beginning, and ending. The divers acceptions of the wordes (World) and Eternall: being declared, the question is stated thus: Whether the Heavens and Earth, with the bodily Creatures therin contayned, had a beginning, or shall have an ending.

3 FIrst therefore, touching the continuance of the *world*, whether as it had a *beginning*, so it shall have an *end*, or rather whether it ever had *beginning*, or shall have an *end* of being. *Dionysius* in his booke *de Divinis nominibus*, distinguisheth things that are, according the difference of their indurance, the distinction is after this sort. The whole number of things, how many and divers soever, may bee summarily comprised under

under these three severall heades. There are some things, or rather there is one thing *Eternall*, which neyther had *beginning*, nor shall have *end*, and such is *God* alone, who only being immutable, subject to none, no not the least alteration, is therefore only from everlasting to everlasting, for that cause termed in holy Writ, the *Ancient of dayes*: amongst the old *Ægyptians*, resembled to a *decrepit-old-man*: and pourtrayed like a *youth* in the prime of his flourishing yeeres: by that first *Image* signifying his long continuance from before; by the second, his liveliness and immunity from all maner defect and alteration by cancred corrupting time. For as his power is infinite, extended not onely to all things in the world, but even unto things which are not: as first, hee made all things of nothing, as his greatnesse is unmeasurable, not limited or bounded

ded by any place or compaſſe; and therefore ſayde to have his *centrum vbique*, from which the *eſſence* of all things is drawne, as *lines*, and where they end and are all conjoyned, and his *circumference no where*: finally, as all his attributes are *infinite*, and immeaſurable, ſo is his continuance altogether boundleſſe. Wherefore not to enter at all into this inextricable *Labyrinth* of *Gods* continuance, let us proceed unto the next part of the diſtinction. Beſide *God*, who is onely *Eternall*, there are other things in a middle degree; tearmed by the moderne *Philoſophers*, *Eviternall*, having *beginning* from *God*, the fountayne of *being*, yet without *end*, eyther of *annihilation*, or *corruption*: ſuch are all ſpirituall creatures, *Angels*, and the *Soules* of men. Where notwithſtanding there is a doubt to bee anſwered: for in the whole *Hiſtory* of the *Creation* recorded by

by *Moſes*, we finde no mention of the making of Angels, nor any word of them till the narration of the *Womans* treacherous ſeduction by the *divel* in the *ſerpent*, ſo that eyther they were not *created*, and ſo were from everlaſting, or elſe *Moſes* his *Chronicle* is in this point defective. But we may well anſwer, that they had a beginning, ſeeing that *Eternity* is *Gods* peculiar *attribute*, and the ſame, though inclusively, expreſſed by *Moſes* in his booke of *beginnings*: for by heaven is ſignified, not onely the body of heaven, but the things alſo therein contayned. Now of the indirect, and inclusive mention made of theſe admirable creatures, there may this reaſon be given: The men of thoſe times being very ſuperſtitious, and given unto Idolatry, (for the *Egyptians* even at that time worſhipped the *Sunne*, and the *hoſts of Heaven*) *Moſes* fearing to give

give new occasion to their false *Will-worship*, of purpose refrayned from expresse mentioning of their names, or natures, in his *history*. For if these bodily visible creatures, wrung from them such divine worship, the *Angels*, by how much more excellent their nature is, would have so much the more added new fewell to their begun fire of superstition: Secondly, lest the detractory nature of corrupted man, should have ascribed some part of the glory of the worlds creation to those heavenly Creatures, the wise penman of this most excellent Story, of purpose concealed what he knew, eyther of their *Creation* or Nature: so that *Moses* his history is in this regard not defective, howsoever giving no expresse notion of the creation of *Angels*. Neyther are the *Angels*, though most excellent *creatures*, voyd of beginning, there being but one thing, which

which one made all things, of it selfe, *Eternall.* The third degree is of those things, that had both beginning with *time*, and shall have their ende in *time*; such are all bodily creatures, as well simple, as mixt, although touching the celestiall bodies, there bee some doubt.

4 Now as concerning the *World*, the question is, to which of these three kinds, it may and ought be referred. And I finde three severall opinions. The first is, of them that make the *world eternall*, wanting *beginning*, and incapable of *end*. The second, of them that grant both *beginning* and *end of being*. There is a third Sect that parts these two opinions, affirming, that it had a *beginning*, and shall have no *end*. But lest we sticke in the wordes, let us in one word or two, set downe the sense and meaning of the *Question*; and because that *error* is the child of *confu-*

sion,

sion, distinguish the things doubtfull, lest through the equivocation of the words, by mistaking, wee come unto a contrary sense. By the *World* therfore, sometime is meant the whole compasse of things that are, as well spirituall as bodily, extended in this sense even unto God himselfe. Secondly, it is taken for all things, onely *God* excepted, even the whole worke of the *Creation*, excluding no creature how excellent soever, no not the *angels*. Thirdly, it signifieth onely the circuit of bodily *creatures*, whether you interpret bodily things to bee such as have bodies as parts of them, or such as, though in regard of composition have no bodies, yet have their being onely in creatures bodily, as those things which wee call *Accidents*. For the first acception it concerneth not our purpose. For *Nature* it selfe excludeth *God* from all kinde of *beginning*, and it

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is a principle both in reason, and in religion, that *God is from Everlasting*. In the second sense wee may take it, comprehending all things both spirituall and bodily: for even the *Angels*, as is before layd, had their *beginning* by *creation*: but we rather hold our selves unto the last signification, as being most usually meant by those that handle this controversie. And this also according to its threefold consideration, hath three severall acceptations. For first, it is taken for that *Idea* and type preconceived of the *Maker, God* by which he was ruled and directed in the building thereof. And this is termed by *Plato*, the *Ideal* or *exemplary world*, as it were the *copy* which *God* followed in the Creation: whereby if he understand *Gods decree* to create, wee may without errour entertayne it; otherwise it is somewhat harsh: for we are not to imagine that *God* needeth any

ny long premeditate or foreconceived type of his workes, as our finite artificers doe; but as his wisedome, and power is infinite, so doth he, in an unutterable manner at the same moment, devise the manner, and performe the worke; and yet, not rashly, but most wisely, and with great deliberation. For as hee sayd in another sense, so may I say in this case, *One day with God is as a thousand yeeres, and a thousand yeeres as one day*; length of time adding nothing to his ability and wisedome, nor fewnesse of dayes, any way detracting from the perfection of his workmanship. Secondly, it is taken for the *universitie* of things contayned within the compasse and cope of heaven and earth, now really and actually subsisting; and this is called of *Plato*, the *world reall*, as having an actuall and externall being in *Nature*, not onely in conceit and intention. Thirdly, man

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is called the *Lesser world*, in regard of that perfect analogie and similitude, betwixt him and this greater World, wherein there is nothing whose likenesse and resemblance may not bee seene in man: and this you may call the *Analogicall World*: Now by the world in our question, we principally understand, the frame of all things in heaven and in earth: lesse principally *Man*, as being but a part therof. As for the other terme, namely *Eternall*, that also hath two acceptions; for things are sayd to be *Eternall* two waies: First improperly, that which never shall have end, more fitly called *Eviternall* or *Immortall*. Properly that is sayd to be *Eternall*, which neyther had beginning, nor shall have end; nor as *Boethius* addeth, any *succession*. Now *Eternall*, wee take in the more proper and later sense. So that the *Question* may thus more plainely be expressed, *Whether*

ther the heavens and earth, with the bodily Creatures therein contayned, had a beginning, or shall have an end of being.

Chap. III.

Aristotles *opinion, concerning the worlds Eternitie* ex parte ante; *is grounded upon an affected singularitie.* Democritus *his opinion that the world is Eternall, and made by Fortune, refuted by severall Arguments. The opinion of* Strato, *that the world was made by Nature Examined. Of Universall, and Particular Nature. Universall Nature can be nothing but God.* Scaligers *Sen-*

Sentence, concerning Nature, and Fortune.

5 BUt becauſe that part of the opinion which concerneth the Worlds eternity, *à parte ante*, as the *Schoole-men* ſpeake; that is, its being from everlaſting, is not ſo directly pertinent unto our purpoſe, wee will with all poſſible brevity, run over the ſpeciall reaſons, and foundations thereof, the rather becauſe the Authors and mayntayners thereof from the want of *beginning*, inferre the uncapableneſſe of an *end*. Now the chiefe *Patron* and defender of this opinion in regard of authority, though not of time, was *Ariſtotle*, who, as I take it, rather affecting ſingularity, than for any ſoundneſſe of the matter or ſtrength of Argument, taught it in his *Licæum*. For the *Philoſophers* which lived before him, with generall conſent agreed in

the contrary opinion: *Trismegistus*, who with his Learning watered the then barren Country of *Greece*, as *Diodorus Siculus* witnesseth in his first book of *Antiquities*, *Musæus*, *Orpheus*, *Linus*, *Epicharmus*, *Hesiodus*, and *Homer*, amongst the Poets; *Zoroastes*, *Anaxagoras*, *Melissus*, *Empedocles*, *Pherecides*, *Philolaus*, *Democritus*, and *Plato*, as *Philo Iudæus*, *Laertius Diogenes*, *Sulpitius Severus*, *Alexander Aphrodisiensis*, *Plutarch*, and *Tully* witnesse, which also his bookes intituled *Timæus*, and *Critias*, together with those *De Republica* do testifie. Onely *Aristotle* in a selfe-conceit of singularity, howsoever elsewhere honouring antiquity, rather liketh in this case a new broched opinion of his owne, contrary to so many foregoing *Philosophers*: and therefore *Hierophantes*, a devout, though Idolatrous *Priest*, condemned him of arroganc yand selfelove, not only because,

contrary

contrary to the common receyved opinion of his Countrey, continued so many ages ungaynsayd, he denied the *plurality of Gods*, but also, and much more for that hee stucke not to teach that the World was from everlasting, which all *Greece* confessed to have had beginning in time.

6 But to fetch the beginning of this phantasticall opinion somewhat higher, wee will begin with *Democritus*, the Arch-patron of *Fortune*, who will have the Worlde eternall, and withall chanceable: but Eternity and Chance, being (as the learned Sir *Philip* observed) things unsufferable together; If Chanceable, then not Eternall. Againe, what is more absurde, then to thinke the World was made by the untended and casuall concourse of indivisible substances? for whence came these substances? If you say they came from Everlasting, and so

were Eternall, can you conceive such chanceable effects to proceed from so certayne and necessary causes? Nay rather, if you will needes mayntayne the infiniteneſſe of theſe diminutive bodies, grant they had beginning from that Infinite One that glued the Infinite parts of your *Infinite, All*, together, by his unmeaſurable *Powr* and *Wiſedome*. For can wee imagine ſuch a perfect *Order* and *Stability* to conſiſt in theſe diſioyned ſubſtances? *Order* and *Conſtancy* are children onely of *Wiſedome*: and ſooner may wee proove *Darkneſſe* to proceed from the *Sunne*, than *Conſtancy* and *Order* from inconſtant chance, conſtant in nothing but in *Inconſtancy*. Finally, wee muſt eyther exclude Gods *Wiſedome* and prouident care of the *World* made, or elſe *Fortune* from making of the *World*: (for the *World* is Gods poſſeſſion, only by right of *Creation*) unleſſe wee imagine

gine a *deed of gift* passed by *Fortune* at her death: or *Fortune* the true *Owner*, (if the true *Maker*) disinherited, and by violence driven out of her dominion by *God* as an *Vsurper*. But *God* having nothing to plead for his title unto his kingdome, but the right of *Creation*, if that plea bee improoved, God cannot any longer call the *World* his owne, and therefore without cruelty may cast off all care of this his supposed off-spring. For it is onely Gods *Fatherhood*, that bindes him unto his *Providence*.

7 Therefore not to stay long in this opinion of *Fortune*, let us now come unto *Nature*, deified especially by *Strato*, a *Naturalist*: who fearing to oversway God with the weight of this burthen, eyther in the making, or governing of the *world*, hath granted him a *Remedy*, or *Otium*, as they tearme it, thinking it more reason that God

should have an exemption from trouble, then Gods *Priests*, who for his sake be dispensed withall. But let us see, what this *Nature* may be, so highly by *Strato* magnified. There is a *particular Nature*, and there is a *generall* or *universall Nature*. The particular is, that which in every severall single *substance* ministreth *Essence* to the whole *compound*: and withall, is *author* of such action and motion, as is agreeable to the subject wherein it is; as the *nature* of *fire*, causeth the *fires* ascention; the *nature* of *earth*, the *earths* going downward: and in regard of this *Nature*, we say, It is *Naturall* to the *fire* to ascend, to the *earth* to descend, the bodies having in them, even of themselves, by their inherent forme, a promptnesse, and inclination unto these motions. Now if by the conspiring of these many and manifold *Natures*, this *All*, wee now speake of, were made, as if the

Elements

Elements and *Ethereall* parts ſhould in their *towne-houſe* ſet downe the bounds of every ones office; then conſider what followeth, that there muſt needs have beene, a wiſedome overruling power, which made them concur: for their natures being ſo divers and contrary, would rather have wrought each others deſtruction, than ſo friendly have conſorted, to make up ſo unexpreſſeable an harmony. For to grant *knowledge* unto them whereby to moderate the extremity of their naturall fury, or intendment of ſuch agreement, were to enter into a bottomleſſe pit of abſurdities, ſeeing that *knowledge* alway preſuppoſeth *reaſon*, and *reaſon* ſenſe: both which are never found, eyther joyntly, or in part, in bodily ſenſeleſſe creatures. Now touching the *Vniverſall Nature*, which ſome will have to be nothing, but *an influent vertue helping and furthering the actions of*

every

every particular naturall body, others, an *Vniverſall overruling*, and as it were, *an Idæal Nature ſubſiſting*. For as the particular nature of every particular *body*, cauſeth and mayntayneth the particular *actions* of the body wherein it is; ſo this generall Nature is the Authour and mayntayner of all *actions* and *bodies*; to which, the ſingle ſeverall bodies are in ſubjection, by their obedience, acknowledging a kinde of ſuperiority, in that nature which we call *univerſall*. And in the reſpect of this Nature, the fire is ſayd, in ſome caſes, to goe downeward by Nature, as to hinder the *diſcontinuity* of things in the world, and ſo, that *emptines* which nature ſo much abhorreth. Now, if by this univerſall nature, they underſtand a nature of *wiſedome*, and *goodneſſe*, and *providence*, which with *knowledge* performeth its actions, and ſo of purpoſe, and deliberately hath knit together

theſe

these so many poynts to such an excellent *unity*; this Nature wee reject not, but retayne, as that *God* and *Maker* of all things, that by his infinite irresistable power hath conjoyned the disagreeing parts of this visible Worlde, and of things contrary, made a perfect harmony, permitting in their nature a mutuall resistance; yet so, as they hinder not their friendly copulation in the worlds composition. In summe, touching *Nature* and *Fortune*, they are thus onely (sayth *Scaliger*) to be interpreted: that *Nature* signifies *Gods* ordinary power; and thus, things *extraordinary* may be called *unnaturall*: *Fortune* his unrevealed *will*, and thus may we call things *chanceable*, that are beside *expectation*, or beyond *reason*.

Chap.

Chap. IV.

Epicurus his scoffing argument, concerning Platoes eye, & Gods tools and fellow-workmen, answered. The Atheists Scoffe, asking where God was, and what he did before he made the world, aptly returned upon them by a Father: answered more seriously then the words import by some Ieweish Rabbins, and soundly by the Christian Philosophers: their arguments about such Creatures as are noysom to Man answered, by a short declaration of Gods providence.

Now

8 NOw touching the *Epicure*, who (as *Tully* ſayth) derived his opinion from *Democritus*, we will in one word anſwer his reaſon, recorded by *Tully* in his ſecond Booke *De Natura Deorum*, and ſo come unto *Ariſtotle*, and his *Scholer* the Atheiſt. The *Epicures* reaſon is briefly thus compounded by way of interrogation: What eyes (ſayth hee in his ſcoffing impudency) had *Plato*, to behold the framing of this ſo great a worke? Or what tooles, and fellow-workemen had *God* to make the *World* withall? The Anſwer is, that *Plato* his eye, was the eye of *reaſon*, gathering by neceſſary conſequence, both the being of the Deity, as alſo confuſedly apprehending the infiniteneſſe of *God*, his *power* and *wiſedome* ſhining in the *World*, as in a moſt cleere glaſſe reflecting in ſome ſort, the *Image* of *Gods* inviſable

invisible *Nature*, upon the eyes of all the beholders. Touching absence of instruments and fellowe-workemen, whereby the *Epicure* would inferre the impossibility to create in *God*, wee are not to thinke that *God, infinite in power*, is tyed to the helpe of secondary instrumentall causes, they being but supplies of defects, and helps of wants, in the otherwise insufficient agents: and therefore not requisite to the eternall infiniteneſſe of *Gods* ability. Nay we may adde further, which is *Gods* priviledge, *God* of *nothing*, is powerfull enough to make *all* things, much more without instruments. Now a possibility of *creating* in God, may thus briefly be shewne: according to the maner of *being* of every thing, so also is the order of *working*; but *Gods being* and *beginning* dependeth upon nothing but himselfe: why then should it be thought impossible, that *Gods* action is not tyed

unto

unto any matter? And indeed, the reason (as far as I can perceive) why other things require a subject whereon to worke, is onely the impotency of the *Agents*; but *God All-sufficient*, and powerfull, who can out of the *Rockes* bring *water*, out of *darkenesse light*, can also (as he hath done) make *all* things of *nothing*. Another reason may bee this, taken from the difference of the principall *efficients*, *God*, *Nature*, *Art*. *Art*, alway presupposeth a thing *really subsisting*; *Nature* onely a *matter* with a *power to be God* (a farre more powerful *Agent* then eyther *Art* or *Nature*) is able, of that which is *nothing* at all, to make a thing of actuall and reall subsistence. For, if *Nature* can of a thing in the lowest degree of being, and next to a not being, make a thing actually subsisting, *God All-sufficient*, and *infinite in power*, can of *nothing* create any thing in what degree of being soever.

Now

9 Now touching the Atheist, out of *Aristotle* his *Philosophie*, hee hath drawne this subtile *Interrogatory*, which hee propoundeth with so unsavory scorne: If the *world* were not from Everlasting, but made by the God you talke of, I would know of you, where he lived before the time that hee made the world; how he busied himselfe all the time before? For it is an absurdity, even among us, to say, he was *idle*; as also what he did, if hee did not make it from everlasting? Touching the place of his being, and the manner of his worke, I may not unfitly answer, as a learned Father of the *Primitive Church* did unto the same demand; *He was in a Wood providing Fewell for that fire, which should in Hell torment such curious priers into matters beyond their reathe.* But for his *location* I may thus more fitly answer: that *God* is tyed to no *place*, being in all *places* to fill them with his good-

goodneſſe, in no *place* to be circumſcribed by the *circumference*. Touching his action we anſwer, that howſoever the externall work, (the after-fruit of his externall working) had no externall ſenſible being; yet was hee not unoccupied, his very decreeing being an action, and that alſo having relation unto the creatures, which ſhould afterward have being. The *Hebrewes* (who many times do but trifle in matters of weight) give unto this queſtion an anſwer, ſaying, that God to keepe himſelfe unoccupied, ſpent that time in trifling experiments; now making a world on this faſhion, now on that; then by and by diſſolving his loote and diſpleaſing worke; at length by many trials, to have light upon this *world*, and this *faſhion*, which for his conceived liking, he eſtabliſhed. But the learned *Rabbins*, meant a more ſerious matter then their words beare ſhew of: and that

was, that God did not rashly, nor without great deliberation make the world on this fashion rather then any other; and that he saw he might have made it many other wayes, and sooner, and more worlds, but would not: alluding, as I take it, to *Gods* councell-taking, at the decree, touching the time & manner of the worlds creation, which was the sum of our first given answer. But more soundly and to the purpose we answer, that the actions of the *Deity* are of two sorts, *immanent* and *internall*: or *externall* and *transeunt*: the *immanent* actions are those which be in the *Deity* from one *person* unto another, as to love together, and such like: the *transeunt* actions are those that passe from the *Godhead*, to some externall object: they may both bee thus elustrated. As in the element of *fire* there is a faculty of heating and enlightning, whence proceedeth heate and light unto the externall neere bodyes,

bodyes, and beside this faculty there is also in it a naturall power to go upward, which when it commeth into *act*, is received in no other subject but the *fire* it selfe: so that, if *fire* could by abstractive imagination be conceived of, as wanting these two *transeunt* operations, yet could we not justly say it had no *action*, for almuch as it might move upward, which is an immanent an inward action. So, and much more so, though we grant that there was no externall worke of the *Godhead*, vntill the making of the world, yet can there be no necessary illation of *Idlenesse*, seeing it might have, (as indeede it had) actions immanent included in the circle of the Trinity. Again, thus reason these blasphemous Atheists against the truth: If for mans sake *God* made the world, and all things therein, how commeth it to passe, that there are in the world so many noysome creatures, as Vipers

and such like, which procure rather our annoyance, than serve any way for our use and benefit? For to say, they are chanceable or of a voluntary and selfe procreation, is (in our Philosophy) absurd, especially, seeing we extend *Gods power*, and *providence* unto very flies and such like creatures. But we may answer, first that there is nothing so cumbersome, which is not some way serviceable. Or if now disobedient, yet not so created, but, for mans rebellion against God, permitted or rather directed to arme themselues against him, for whose use and helpe they were created: like unto that sword, which *Hector* gave *Ajax*, which so long as hee used against men his enemies, served for his helpe and defence; but after that he began to use it, or rather abuse it, to the hurt of hurtlesse beasts, it turned into his owne bowels. For untill the transgression, *Adam* lived as Lord of the

creatures,

creatures, having now the moſt dangerous and pernicious creatures under him in ſubjection. For the devill, that ſubtill Seducer, was not ſo ſimple a ſot, as to make choice of the ſerpent to beguile him with inticements if he had knowne, or but ſuſpected any reſident feare in man of the ſerpent, by ſome foregoing remembred miſchiefe; for that had beene rather to terrifie him from all attention, then any way to allure him to follow his counſell. So that, all things which now are unto corrupted man moſt cumberſome, as puniſhments of his diſloialty, were by creation ordained for his furtherance. Nor need they wonder, that Gods power and knowledge ſhould ſtretch it ſelfe unto flyes and ſuch diminitive Creatures, as they tearme them: nay it is far more inſenſible, that the eſtate of flyes ſhould be unknown unto him, for that were to bound the infinitnes of his knowledge.

Chap. V.

God is acknowledged by Aristotle.

The first Argument of the Peripateticks concerning the worlds eternitie, answeared two wayes. There is a twofould potentiall being: one that hath not any thing in or of it selfe, but is vertually contained in the abilitie of some thing which may give it a reall being: Thus the world was potentially from everlasting: The second is in that which hath an actuall and reall substance though separated from its efficient cause, yet wanteth

teth something, of which it is capable; Thus the world had no potentiall being from eternitie. The axiome, that every making presupposeth a matter, answered two wayes: by the way of making and conditions or qualities of the Agents, two sorts of making, and two sorts of Agents. It is an infirmity in the maker not to bee able to make a thing without matter. The third Argument grounded upon a supposall of two absurdities, either a processe in infinitum, or a contradiction fully answeared, by the grant of a Creation and distinction of the efficient into these two kinds efficiens per transmutati-

nem, *and* efficiens per emanationem, *the last being proper to God.*

10 BUt to leave the professed Atheist, who though from *Aristotle* his School he sucked his noisome error, yet went far beyond *Aristotle* in impiety: For *Aristotle* (at least in words) confessed Gods being, and infinitenes, which also he went about to prove and confirme by reason, whereas these godlesse Heretikes doe not onely deny both in their works, and by consequence of words, but even shamelesly with direct speeches, not onely his *omnipotency*, but even his very *being*: let us therefore come to *Aristotle* and his lesse profane followers. The *Peripateticks* principall and most cunning and subtile argument, which also they urge with greatest vehemency

cy is briefly this; say they, eyther the world was from everlasting, or else made anew, proceeding from not being, unto this being which now it hath. But it was not made a new; for then eyther it proceeded from a power and fitnesse which it had to be unto this actuall being, or else it was made of nothing. If before it was actually subsisting, it had a being potentiall from everlasting (seeing things that are potentially, though in the basest degree of being, yet are not meerely nothing) it followeth, that it alwayes was (at least potentially) and so eternall. If we say that it was made of nothing, that is (in their Philosophy) an absurd impossibility. For it is with them a principle not questionable, *That every making presupposeth a Subject.* Now if we object, tha the necessary presence of a reall subject dependeth only upon the Makers infirmity, and imperfe-

ction:

ction: they answer, *that* the disability of doing i, possibilities is not defect or imbecility. To which sayd argument of theyrs (as they would have it) there may bee a double answer given. For first, we affirme that the world proceeded, from not being to being. To the proposition of their prosyllogisme we answer by deniall thereof, and reject their distinction as sophisticall, puting contrariety (the greatest opposition) betwixt things, not only agreeing, but even all one. For there is a potentiall being, incident to things that are not at all, and therefore doe the Schoolemen distinguish of the potentiall being, after this manner: A thing (say they) may bee sayd to have a potentiall beeing two wayes; first, that is sayd to be potentially which is not yet either in whole, or in part subsisting in nature, which having no reall, or actuall cause of being,

ing, may notwithstanding afterward have a true cause of its essence and existence. So that it is not any thing, in, or of it selfe, but is vertually contained within the abilyty of some thing, that may afterward bring it unto a true and reall being. As for example, there is a potentiall being of more worlds then one, inasmuch as God by his unresistable power, is able, as well to make more worlds, as he was to create this one world which we behould and inhabite: yet, who will say, that there are more worlds then one, eyther totally or partially, really and truly now being in nature? Indeed it is a thing within the compasse of Gods omnipotency, to bring in a multiplicity of worlds, and therefore wee may not untruly say, that this multiplicity of worlds hath a being potentiall. So likewise, who will deny, that a man sound and without maime or lacke of his

his limmes, that never ſet foot over his threſhold, hath power (with ſuppoſition of health and ſtrength) to travell over the whole circuit of the countrey; yet is it abſurd to ſay, that this journey of his is any way in nature, eyther wholly or in part. Secondly, that may juſtly and is more properly ſayd to be potentially, that having an actuall and reall ſubſiſting, even ſeperate from it efficient cauſe wherein it was before vertually contayned, yet lacketh ſomewhat, which by nature it is capable of. A child altogether unlettered, may juſtly be ſayd to be potentially diſpoſed towards the receit of Learning, inaſmuch as it hath a reaſonable Soule, which is alway accompanied with a capacity of learning. To apply this diſtinction unto our purpoſe, we ſay that to be potentially in the firſt degree, is indeed to be nothing, becauſe this potentiall being is a meere not being: and

so was the world from everlasting, having such an ability and capablenesse (that I may so speak) of being, forasmuch as God by his omnipotency was from everlasting powerfull enough to create the world, as in time he did actually make the same.

Now for that other kinde of potentiall being, incident unto things onely that have received an actuall being from their causes, it was in that rude *Chaos* created by God, the first day of the begun making of the world, and was afterward perfected in the worke of distinction, (as the Schoole-men call it) when God out of that confusion, or rather upon that rude lumpe, brought this admirable variety and difference of creatures, for the ornament of the world: for that the world was in this sort potentially only at the creation of the first matter, which was in the time by *Moses* mentioned. Secondly

condly wee answer, that it is not impossible for God of nothing to make things really and truely subsisting, as we before proved. To their *Axiome* or principle, which they call Unalienable, wee answer, that there is a twofold faction or making: One naturall, incident to Creatures, commonly called Generation; the other supernaturall, the priviledge of God himselfe, which we terme Creation. Now every making which is a Generation, requireth a really-being subject, because it is either a motion or mutation which supposeth a matter wherein it is receyved: but the making of Creation, is alway without any matter subject, being defined to be, *A making something of nothing*. But these adversaries admit of no such duplicity of making, holding it a meere impossibility for any Agent in this sort to create: Thus therefore somewhat otherwise we answer:

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There be two sorts of Agents or Efficients; the one Universall, the other Particular or Partiall. They differ thus: That the efficient universall is cause of the whole being and essence of it effect, making both matter and forme; and this action of this Agent, is not Motion or Mutation, but a bare Emanation. The particular Agent is not cause of the whole essence of that it maketh: seeing it alway requireth the preexistence of the matter, and the action thereof is truely called Motion or Mutation. So then it is impossible for a partiall or halfe efficient, as you may terme him, to worke or make a thing of nothing; but for an universal, it is not onely possible, but even easie. And is it not thinke you, (to answer every point of their reason) an infirmity in the Maker, not to be able to make a thing without matter? For why is the existence of the matter necessary,

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but because the efficient can doe nothing: and doeth not this import a defect of the workmans ability? No, say the adversaries, for it is no imperfection to bee unable to doe things impossible: but we deny that this is unpossible unto any, but unto particular agents naturall; as for God to whom nothing is impossible, but to deny himself: as he is the whole and sole cause of being, so is he able even from a not being, to bring things to the highest and most excellent degree of being. Secondly, say they, unlesse wee grant an ever being of motion, wee must needs admit eyther of a proceeding *in infinitum*, or else of this senseless *contradiction*, that before the first motion there was a motion more ancient: two maine absurdities; the one in reason, the other in nature. For the progresse *in infinitum*, they thinke it is thus proved; for before the motion, whereby the first moved

moved body was made, there was of necessity requisite some potentiall being thing, because that motion is only incident unto things of a potentiall existence. If that be granted, then they inferre that there was some motion whereby this subject had it being, and so *in infinitum*. But to stop their long journey, wee may hinder this infinite proceeding by granting a Creation. It is true indeed, that there must needes be a thing capable of motion, before there can be any moving: for in every motion there is a thing moving, and a thing moved; but there is no necessity that this moveable should have its being by motion; for it was made by Creation, which was no motion, but a simple and bare emanation: For there is a two-fold mediate action, whereby a cause is sayd to worke, according to which duplicity of action, they have thus distinguished of causes

efficient. There is, say the Schoolemen, a double efficient, or working cause, one called *Efficiens per transmutationem*, that is, such a cause, whose operation is alway joyned with some change in the thing working, according as is the resistance, eyther of the body betweene it, and the patient, or of the thing whereon hee worketh, which doeth more or lesse withstand his impression. The other is, *Efficiens per emanationem*, as when without any repugnancy of any patient or labour of the agent, the effect or worke doth voluntarily and freely arise from the action of the working cause: as the shadow from the body: such is God, whose unresistable power by his bare word of command, even of nothing made this admirable worke of the World, as the shadow and obscure representation of his wisedome and omnipotency: not changed in his nature, there being nothing

thing by Reaction to imprint any thing in the impassionable Godhead. And this is the full and sufficient answer to the second argument.

Chap. VI.

The relation betwixt the eternall mover, and the thing to be moved, proveth not the eternity of the world, because there is an absolute being in God, and his existence dependeth not upon the creatures. There was no impediment which made God deferre the creation but his owne determinate purpose to doe it at the time appointed. Two reasons, why he deferred the creation so long. He could have

done it sooner by his absolute power, but not by his conditional, which regardeth his decree. The purpose of God from eternity was to create the world, but not to have it Coeternall with himselfe. The creation sheweth no alteration, or change in God, but perfection, in that thereby he actuated that which was before determined. The Soules of men not traduced, but created. Origens *error. An excellent saying of* Hugo de Sancto Victore.

THirdly, they reason thus: There is an eternall mover, therefore there hath been an eternall motion and thing mooved, in asmuch as these

these relatives cannot be but together in nature. For answer whereto we must remember, that there is an absolute, both consideration, and being of God. Absolute I say and out of relation, otherwise Gods being should be only in relation. It is true indeed, that relatives are alway together in nature beginning to be, and finishing their being, in one and the same moment. For instance, a father is not a father untill he have a sonne, nor is he a father longer then he hath a sonne. And yet for all that those things which are Relatives, may have being, one before another, though not as Relatives, yet as things really subsisting in nature. For example, who can deny that *Adam* was in nature, before either conception or birth of his blody sonne *Cain*? yet was he not father till God had blessed him with that after-cursed-off-spring. And who seeth not, that the Carpenter had

being in Nature, before he builds the house, although he be no actuall builder till the house be in making? So God that was from everlasting before all times, had his being without motion, though not as a mover, yet as a thing really and perfectly existing; but when in fullnesse of time (according to the free determined purpose of his will) he began the frame of the world, then began he also to be a Relative, a builder in respect of this goodly house and palace, in the world; *a Father*, that is, the Beginning of being unto the Childe of the Creation, the image of his *greatnesse*; and indeed, in these and such kind of controversies, we must warily use these termes of relation, especially in regard of the Creatures, lest we binde God onely unto a relative being, and so make his existence dependent on the Creatures.

Their fourth argument is in substance this

this: if God ſo long before had being without being a Creator, there was doubtleſſe ſome defect in the foregoing time, the ſupply wherof in the moment of creation moved him to make the world rather at that time then any other. For there is no new action but preſuppoſeth ſome new incitement, which moved the Agent to undertake the worke, more then before; but there could bee nothing at this time more than before, that could move God the principall and perfectest workeman, to take in hand this buſineſſe and worke rather now, than before; for then how could he be the primary and principall cauſe? But this in ſhort may bee the anſwer; Indeed there was all this time an impediment, foraſmuch as God would not actually create, untill the time foreappointed in his ſecret purpoſe was accompliſhed. Nay, but ſay the adverſaries, God untill

till this time was indifferent to create, or not to create, therefore there was in the instant of the Creation some thing that restrained this his indifferency. But we may answer, that there was no such indifferency, (as they talke of,) God having from all eternity, purposely determined at this time to begin the worke of the Creation. So that unto the fore-mentioned demand of the Atheist, why God deferred the creating of the world untill this moment of time, we may answer, that of the choise of this time, rather than any other, for this his worke, there can no other reason be given, but his most freewill, that in his decree of Creation restrained, and bound it selfe to this time, rather than unto any other. Now if they shall reply, that we are not to imagine Gods will unreasonable, and therefore no doubt there was some reason that moved him to this limitation of his will:

wee

we may answer, That we doe not deny but God had some reason (though not without himselfe) of this his prorogation. Nay we may without offence, goe so farre, as to give some reason of this dilation, in generall; That God would not from everlasting create the world, to shew the independency of his existence in regard of the Creatures: as also, to give us to understand, that not for any hope of benefit, which should proceed to him from the Creatures, he undertooke this worke: but rather (as it is the property of goodnesse to communicate it selfe) out of the overflowing fountaine of his indefective *Goodnes*, to derive som commodity unto us his Creatures: for he that could so long be without vs, might without any inconveniency unto himselfe, for ever have continued in that state of *Lonelinesse*. So that, of the deferring of the Creation, in generall, there may

may be a reason given; but why hee began at this time rather then at any other, either before or after, there is no other reason, but his owne free-will, knowne unto us, but heere ariseth a doubt, whether God could have begun sooner, or put off longer this worke of Creation.

The answer is, that hee could by his potential and absolute power; he could not by his actuall and conditionall.

For Gods power hath a twofould consideration, the one absolute, without regard of any his decrees whatsoever, whereby hee is able to doe all, even those things, that he will not; the other conditionall, ioyned with the consideration and respect of his will, whereby hee is able to doe all things which hee will, and onely those things which he will. God therefore

fore respected without his decree, was able, sooner or later to create the world; but if we consider him together with his purpose, he could not either have prevented, or deferred this his intended worke of the Creation.

Nor do we hereby robbe God of his freedome, or bind him to any part of the contradiction, but if he be bound, sure he hath bound himselfe, having this Law onely prescribed him; that he deny not himselfe, that is indeed to take away his Godhead. But if God would not from everlasting make the world, how is hee not changed in his will? The answer is, that God would from everlasting make the world, but he would not make the world from everlasting, that is in playner tearmes: God had from everlasting a will to create the world, but it never was his will, that the world should have a coe-

ternall

ternall being with himſelfe; ſo that Gods will is ſtill the ſame altogether unalterd. But they further urge this argument, demanding how God by an everlaſting and old action of his will, could in time create the world a new, remaining himſelfe unchangeable. To which we may anſwer, that a continued action of his will, how antient ſoever, executing onely that which hee before intended, may well ſtand without admiſſion of alteration; as for example, if the purpoſe of my will to day, be to journy toward *London* the next weeke, which alſo according unto purpoſe I performe; will any man ſay my will is changed? In like ſort, *God* from everlaſting decreeing to create the world at ſuch a time, if at the time purpoſed this his decree be put in execution, is not thereby changed. Nay rather he is thereby to be thought more unchangeable, for as much as he performeth

meth that which before he did determine. Why but, say they, God is not freed from alteration, because that of a *Non-Creator*, hee was made a *Creator*. The answer is, that God was not hereby changed, albeit there was indeed some change (though improperly so called) when as the world proceeded from not being, unto being: for the succeſſion of a being, after a not being, importeth some alteration, though not in the author of the new being, but rather in the thing that received that being; we shall make it plaine by this suppoſition. Let us imagine a vault or other close place, so fenced from the Sunne beames, that no light, not the least glimmering can pierce it, which afterward by digging or some such meanes, may have paſſage made through it, for the Sunnes acceſſe; would we say that the Sunne were by this meanes altered, because

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it inlightneth a place which before was full of darkeneſſe? Even ſo, and much more ſo, God the fountaine of Light, (whoſe *Spirit moving upon the Waters*, whereas before *there was darkneſſe upon the face of the deepe*, enlightned that darkneſſe, diſtinguiſhing thoſe things which before were confuſedly mixed, or rather bringing them from *nothing*, to this their perfection) is not at all altered, but ſtill remayneth the ſame, ever unchangeable. And indeed, if ever new worke of God ſhould make him changeable, how ſhould he not be often changed, creating dayly the ſoules of new living men? For to ſay they have being before their ioyning unto the body, is plainly heriticall, and *Origen* was in that behalfe accuſed of a very groſſe error. Nor is it likely, nor yet indeed poſſible, they ſhould come by *traduction* or propagation from our Parents. For our

Soules

Soules being as the Angels are, *Spirituall Substances*, are as farre from that ability of procreation, as the Angels are, those supernaturall celestiall Creatures; and there is the like reason for both. The Angels by reason of their Spirituality, are voyd and uncapable of procreation, mens Soules also being no lesse Spirituall than the Angels, are also unfit for procreation. Therefore one Soule begets not another, much lesse comes it of a corporal seed, it selfe being Spirituall. It remaines therefore that they are then a new created by god, and so coupled unto theyr bodies. Neyther is God for this cause changed, seeing as is aforesayd, hee doth now onely put in execution, that which beefore hee had in intention; and therefore (to conclude this whole argument, with that saying of *Hugo de Santo Victore*) *Gods will was Eternall, and the worke of his will was temporary*;

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for always even from Eternity, he had a will to create the world, yet never was he purposed to make the world from Everlasting; but his purpose and will was, to make that in time which he purposed before time to make in time. Therefore by his ever being goodnesse he for ever purposed: by his Eternall wisedome hee alway disposed that, which by his everlasting power he once composed.

Chap. VII.

Time better defined then by Aristotle. *There is a perpetuall time, which is proper to God, and a momentary time incident to the Creature. A threefold* Nunc: Initiativum, Gontinuativum, & Determinativum. *There was*

a time before the Creation. A time imaginary not reall. Aristotle *caught in his owne termes of Art. Two reasons to prove that the world was not eternall* ex Parte Ante.

FIftly, they reason from the Eternity of time, in this sort. Time is Eternall, therefore there is also an Eternall motion; for time is the measure of moving. Now the antecedent is thus proved: That which hath beene alway, and shall bee for ever, is Eternall; but such is the condition of time: for you can designe us no moment or instant before which, Time was not, and after which, Time shall not remayne. For as *Aristotle* sayth, every *now*, or instant of time is the end of time past, and beginning of time to

come: as in a right Line, every middle point is the end of the fore-part of the Line, and the beginning of the part following. To which we may answer by rejecting this their description of time, for (as *Scaliger* hath well observed) motion is rather the measure of time; and thence it is (as I take it) that *Plato* called the Sunne and Starres times Instruments, and as it were the *Iacobs staff* of time; because by their motion and circumvolution wee measure the indurance of the world. And therfore also as I conceive it, the Poets called *Saturne*, that is Time, Heavens Sonne, because that from their circular mooving, came the distinction of Dayes, and Moneths, and Yeeres. And to say the truth, there is a more generall, and true definition of times then this of *Aristotle*, and it is this: *The past, present and future indurance of things.* Which also the authors of this discription distinguish

ſtinguiſh into its kinds. There is, ſay they, a time perpetuall, or eternall, Gods owne peculiar attribute, who alone endureth from Generation to generation; and there is an indurance or time momentary, incident unto the Creatures. In this ſenſe therefore it is no abſurdity to ſay, there was a time when *Ariſtotles* time was not: for hee maketh time of the ſame age with the heavens motion; ſo that untill the heavens began to be moved, *Ariſtotles* time was not: yet there was time before the Heavens Creation, that is a long ſpace of indurance, in which God alone had being. But becauſe time is indeed proper unto the Creatures, being as (other bodily and ſpirituall Creatures) in Scripture ſayd to bee made by God, let us follow *Ariſtotle* in his owne Definition, and to his objection out of his *Schoole-Interpreters*, wee may fetch this anſwer; That every *Now*,

and instant of time is not both beginning of time to come and end of time past: for there is a threefold instant or *Now*. The first is *instans*, or *Nunc initiativum*, an instant only of beginning. The second they tearme, *Nunc continuativum*, a continuing instant, and that is both beginning in respect of time following, and end in regard of time past. There is a third instant or moment, and that they call *Nunc finiens*, or *terminativum*, and that is such an instant, as onely is an end of time foregoing: They may all be thus illustrated, as in a straight line, the first pricke or point is onely the beginning of the line, the last point only the end of the same, the rest in the middle are both, the end of that part of the Line which was before drawne, and the beginning of the hinder part. So in time we may point out an *instant* that is only *beginning*, another that is onely an

end,

end, a third that is both a *beginning* and *end*. *Aristotle* his authority therefore can truely be understood onely of the continuing and coupling instant. But against this distinguishing answer, *Aristotle* hath this exception: If there be any such *instant*, as is only a *beginning*, in respect of time following, and no end of that time which went before, then before this instant there was no time. What then? Therefore there was an *Ante*, without time, which is absurd. For *Ante* and *Post*, *before* and *after*, are differences of time: As for example: When wee say *Philip* lived before *Alexander*, this word *Before*, signifies a difference in time, betwixt *Philip* and *Alexander* his sonnes being. But who seeth not more subtilty then soundnesse in this reply of *Aristotle*; for we will in like sort thus reason against him. In his Physickes hee hath this position, *Extra cælum nullus est locus*.

cus: beyond Heaven there is no place; therefore, there is some *extra*, in which is no place. For *extra* and *intra*, *without* and *within*, are differences of place; as for example: when wee say hee is without doores, our meaning is, that he is in some place without the house. Now if we should thus reason against *Aristotle*: There is out of Heaven a room or place to be in; for *extra* without, is a difference of place, things being sayd to be without, only in regard of place. But *Aristotle* sayth *extra cælum*, therefore there is without the inward hollow compasse of heaven an externall out-roome: would hee not straight, and that justly, reproove our Sophistry? For *Aristotle* his meaning in that place is, that all things whatsoever are contayned within the inside of the body of *Heaven*: and it is as if he had sayd, there is no place, but within the inside of the overcast circle of *Heaven*.

Heaven. In like sort, when wee say that before this first moment of the heavens motion, there was no time; our meaning is, that all reall time had beginning with the heavens moving. *Reall time*, I say; for there is *time* only imaginary, improperly called *time*, as being rather a part of Eternity, and of that indurance and long continuance, which wee conceive to have beene in God before the creation of the world. And thus shall we read the words, *Before*, and *After*, used among the Ancient Writers, both Christian and Prophane: for so did *Ovid* use it in the beginning of his *Metamorphosis*: *Ante mare & terras, & quod tegit omnia cælum*: Before that heaven and earth were made. So in the Scripture: *Before the foundations of the world were laid, thou art God from everlasting, and world without end.* Where it signifies no true and really subsisting time, for this

time began only with the motions of the *heavens*, as *Aristotle* himselfe witnesseth. In briefe therefore, to shut up this Argument, and this whole Controversie; The first instant and moment of time reall, before mentioned, was both a *beginning* and *end*; a *beginning* of *time reall*, and an *end* of *time imaginary*: nor is it any absurdity to say, that *time imaginary*, was before *true and really subsisting time*.

11 And thus have we with all possible speed run over the reasons which bee usually brought to proove the worlds being from everlasting: let us now with like or lesse brevity passe over those reasons which serve to improove this errour: and they are only two, which wee will but propound, avoyding over-tedious long discourse, and so goe on to the other part of the question. First then, from our owne experience we reason thus: It is a truth confirmed

confirmed by the triall of all times, that the quantities of mens bodies have a perceivable impayring, as also the length and continuance of their lives: so that, if in that infinite space of foregoing time, men had had being (as without question, the world was never voyd of men, the principall and most noble member thereof) through continuall and incessant decay, their bodies had beene brought to as little a quantity as they are capable of, if not cleane consumed: but wee see their quantity is not yet come unto the lowest, therefore had they not being from everlasting. Secondly and more specially, had this world beene from everlasting, infinite also had beene the propagation of man: and so we would bring into the world an actuall infiniteness, as absurd in Nature as Paralogismes be in Logicke: for in this infinite space and generation there had beene

been an infinit number of mens soules, which being by Nature uncapable of Mortality, wee cannot say, that as one was created, another was destroyed, and so should there bee an *infiniteness* in regard of number, actually subsisting in Nature. And thus hoping that small power will serve to confound an adversary already overcome, we passe to the other part of the Question, purposing as much brevity as its difficulty and obscurity will beare.

Chap.

Chap. VIII.

The queſtion of the worlds eternity ex Parte Poſt, *ſtated by explication of the worlds* (*corruption*) *and* (*Annihilation.*) *The world ſhall have an end by way of corruption. The creature not deſirous of corruption but its owne conſervation*, *as appeareth by* Scaligers Pudica, *and* Ariſtotles Sponges. *The creature by deſire of perfection accidentally gaineth corruption. Nature cannot make a thing which hath being to have no being: God can annihilate*

late the world, but will not, and doeth thereby ſhew his omnipotency. The world hath not alwaies continued in the ſame ſtate.

12 THe Queſtion is touching the worlds immortality, whether, as it had a beginning of being, ſo it ſhall alſo have an end. *Ariſtotle* when he firſt heard of theyr opinion, who appointed an end unto the world, ſcoffingly burſt out into theſe words: *I was once afraid that my houſe eyther by force of tempeſt, or by iniury of time, or laſtly by ſome defect in the workeman-ſhip, ſhould have ſuddenly over-whelmed me, but now I have great cauſe to feare my owne and my houſes ruine, becauſe of thoſe that in words goe about to pull downe the world.* But for the playner

playner and more ſpeedy proceeding in the controverſie, let us in one word ſet downe the true meaning of the queſtion. There is a two-fold end, the one of *corruption*; the other of *annihilation*: the end of *corruption*, I call that whereby a thing is changed from *being* to a not *being*, not ſimply as if it ceaſed altogether to bee in nature but becauſe it looſeth that being which before it had; as for example, when wood by force of fire is turned into aſhes, we may not untruely ſay, there is a corruption of the wood, foraſmuch as it ceaſeth to bee wood, and is become aſhes; yet cannot we ſay here is any annihilation, for we ſe there is a ſubſtance remaining, but the matter which before was vnder the forme of wood, hath now put on the forme of aſhes, and ſo of wood corrupted, are aſhes generated, according to that worne Axiome of *Ariſtotle*, *That the*

corruption

corruption of one thing, is the generation of another. The end of annihilation is, when a thing ſo looſeth its preſent being, that no part thereof, neyther matter nor yet forme abideth any longer in Nature; but as it firſt was made of nothing, ſo is it againe turned into nothing. The queſtion then (as I take it) muſt bee thus underſtoode, that the world ſhall have an end, though not of annihilation, yet of corruption; that is, in other termes, though it ſhall not utterly be aboliſhed and turned unto nothing, (for the matter thereof ſhall ſtill remayne) yet it ſhalbe changed into another eſtate and condition. The firſt part of the aſſertion is prooved by the authority of the Learned For *Plato* witneſſeth in his *Timæus*; ſo ſayth *Beckus*, and *Methodius*, and *Damaſcene* in his ſecond Booke *viz. Of Orthodoxal Fayth*: teſtified alſo by the wiſe *Salomon, Eccleſ. 3. I have learned* (ſayth the

the Preacher) *that all the works of the Lord endure for ever.* That is, as I interpret it, though not without corruption, yet without annihilation. Now whether they have this ſtate of corruption by Nature, or no, there is a great queſtion: but wee may probably anſwer, that of themſelves and their naturall diſpoſition infuſed by God, they have no naturall inclination, or deſire of corruption, much leſſe of annihilation, foraſmuch as every thing hath a Naturall Love of its being, and an innated hatred of all things that bee enemies unto the ſame, teſtified by that naturall Sympathy and Antipathy which may be obſerved in things deſtitute of reaſon: for ſo wee ſee in experience, the *Lambe* which never had experience of the Woolves cruelty, even at the firſt ſight doth tremble and flye for feare: Nay in Creatures of a lower degree than theſe, tearmed by *Ariſtotle*,

Ariſtotle, *Plant-Animals*, wee may obſerve the like Antipathy. *Scaliger* reporteth of a Tree, growing in the Province which he calls *Pudifatamea*, that at a mans neere approaching, for modeſty, draweth in his farre-ſpreading boughes, at his departure ſpreades it ſelfe againe, for that cauſe termed by the Inhabitants, the *Shame-faced-tree*. But wee may more probably attribute this its contraction, to a naturall divining (as it were) and fore-feeling that it hath of ſome harme, whereof it is in danger, as may be proportionably gathered by the like behaviour in other things of the ſame kinde. For ſo *Ariſtotle* writeth of the *Spongies* that (when a man puts foorth his hand to diſplace them, as alſo before a tempeſt) ſhrinke up together on a heape, as if they meant to ſhift for themſelves, eyther by flight, or elſe by uniting their diſperſed forces, for the ſtronger reſiſtance;

ſtance; which are evident proofes of that naturall ingrafted deſire in all things to preſerve their being. For whereas the firſt matter is ſayd to deſire corruption, for that as not contented with the forme it preſently enjoyeth, it deſire another, whereupon followes the expulſion of the former before inherent: the anſwer is, that in his labouring to procure another forme, then it had, it intends not corruption, but rather perfection, not diſliking the forme incumbent, ſeeing it deſireth both; but as *Eſops dogge*, ſnatched greedily at the ſhadow which hee thought had beene a ſubſtance; meant not to looſe that which hee had faſt hold off in his teeth; So the firſt matter greedily carried to the deſire of many formes, wherein indeed conſiſteth its perfection, looſeth that which before it had: foraſmuch as by a Law of Nature, *Two formes of divers, not ſubordi-*

nate, kinds, are at the ſame time unſufferable together. So then it deſires perfection, but inſtead thereof accidentally gayneth corruption and expulſion of the preexiſtent *forme.* Nothing therefore ſimply deſires its owne corruption, but ſo as it may tend to it further perfection, and conſummation, much leſſe its utter abolition. For as much as it is farre better to bee in the vileſt and moſt baſe degree of being, then not to be at all. Therfore the annihilation of the world ſhall not bee of it ſelfe, nor yet by any meanes internall. Nor can it proceed from any externall naturall agent, no not that univerſall fore-mentioned nature is able to bring it unto nothing. For as Nature cannot make ſomething of nothing, ſo neyther is ſhee of power ſufficient to bring a thing from being, to an utter not being at all, having a limited and finite power. To which purpoſe a learned

ned Frier layd excellently well: That *the first matter of all things in respect of its being, and not being, is subject only unto Gods will, permitted to the rule of Naturall agents, onely in regard of transmutation.* For a Naturall Agent may induce or expell a forme eyther substantiall or accidentall. But how far soever mans power or Nature is carried in fury, labouring by might and maine towards an utter ruinating and destruction of things, yet shall it never attain unto *Annihilation.* They may indeed by tyrannous inflicting of death, make that which is neer the matter of a man, the matter of a carcase; they may also with fire, burne the dead corpes, but though a thousand thousand woodes should be spent in burning of one poor carcase, yet were they never able utterly to annihilate and bring it unto nothing. So that Nature is too weake to cause Annihilation. But yet say the

ſcrupulous adverſaries, God who by his infinite and ſupernaturall power was able of nothing to make the world is by the ſame his boundleſſe power, able at his pleaſure to returne it to nothing. It is true indeed and out of queſtion, that God by his abſolute undecayed power, is ſufficient as well to deſtroy the world, as hee was at the beginning to make it: by his abſolute power, I ſay, conſidered without regard of his will, but if wee reſpect his power, reſtrayned by his will, that is, regard what hee will and hath decreed to do: if by his word wee may learne his will, wee may truly anſwer, that God himſelfe cannot annihilate the world, becauſe he can do nothing that implyeth contradiction, or that any way importeth mutability, whereby of God hee ſhould bee made no God. Nor doe wee heereby take away his omnipotency, nay rather we eſtabliſh his

his power, it being a chiefe point of infirmity and weakeneſſe, to bee capable of change, and able to denie it ſelfe: but God hath decreed not to annihilate the world, therefore hee cannot now turne it unto nothing, how then (may ſome man ſay) ſhall it have an end, for if neyther of it ſelfe it incline, nor can be by any meanes naturall inforced to Annihilation, no nor God himſelfe can turn it into nothing, what end ſhall it have? The anſwer is, that as man hath his end by death, wheras, notwithſtanding his ſoule is immortal, his body is onely changed into its firſt matter, not turned into nothing: ſo the world though incapable of annihilation, as hath beene prooved, yet hath in it an end unevitable, when it ſhall bee changed from the preſent corrupt eſtate into a farre more excellent and heavenly condition of indurance and immortality. But heer ariſeth a doubt,

moved by those scoffers, that *Peter* prophecied should come in the last dayes, which demand, *Where is the promise of his comming? For since the Father fell on sleepe, all things have continued alike from the beginning of the Creation.* Where by the way let us observe, that they make the time of *Christs* comming and the end of the world, things of one and the same signification, so that as many testimonies of Scripture, as warrant the certaynty of *Christs* comming, serve also to proove the worlds end and dissolution. To their reason wee may answer with *Peter*, that the worlds long and hitherto unchanged continuance, is no sure proofe of impossibility to be destroyed. For God that by his bare word could of nothing make the world, can now also with as great facility alter the state of the same. But their supposition is most untrue, for the World hath not from the beginning con-

continued in the same state unaltered, the whole earth being in *Noahs* flood overwhelmed with waters. But to this they may answer, that it was no generall or universall destruction, being extended onely to the living creatures, and they also in part preserved in *Noahs* Arke. It is true indeede, that this was onely a particular or partiall destruction, the Heavens remayning altogether untouched, the other Elements also incorrupted. But yet this sheweth a change in the Worlds estate which they seemed to deny. Touching the generall destruction of all things, *Peter* after answereth; to which place we will referre them. But that wherein the difficulty of the whole controversie consisteth, is the immutable estate of the heavenly bodyes, wherein hath beene observed by experience of all Ages, a constancy almost admirable: when in this sublana-

ry region of elementish bodies, there hath beene as great variety, and almoſt a circular alteration. And indeede, were the Heavens capable of corruption, how could the Spheare of the Moone, ſcituated ſo neere the Fire, have continued ſo long unconſumed. Let us therefore a little examine how the caſe ſtands, with the Heavens in the matter of Corruption.

Chap.

Chap. IX.

The Heavens are not without matter, and though hitherto they have had noe change in their substance, yet are capable of future transmutation; and had not continued so long without alteration, but by the Soveraigne power of God. The matter of the Heavens desireth no new forme, but is content with that which it now enjoyeth. Averroes his definition of the Heavens, containeth a contradiction.

13 THere are two different opinions of them that make the heavens incorruptible

ble, some doe deliver them from corruption, have made them voyd of all matter, others allot them a matter but in a distinct kinde from that of the sublunary bodies, all agreeing, that they be incorruptible. The chiefe of the first Sect, is *Averroes*, a learned Arabian, who expostulating the matter with us, demands by what meanes we came to know the matter of the Heavens? For the onely meanes to proove the existence of matter in any thing, is, as hee calleth it, *Substantiall transmutation*; or more plainely, the *succession of formes*. But in Heaven there hath beene no such succession, no nor any alteration of qualities, therefore the Heavens are *immateriall*. But wee may answer, first that the being of matter in any thing is known as well by accidentary, or locall, as by *substantiall transmutation*. But the heavens have a locall Motion, or Mutation, at least in their parts, therefore

therfore they consist of matter. Secondly, we answer thus, that although the heavens have all this while lasted without change in their substance, yet seeing they are capable of future transmutation, wee may thence conclude the presence of matter in them. For who would say, that there is in a sucking child no reasonable soule because hee seeth in him no actuall use of reason, or present conceit of Learning, wee know that his potentiall disposition and fitnesse to conceive, is testimony sufficient of that soule which is in him. Their second argument is this, all things consisting of a corporall matter, are withall corruptable, for the ability of receiving the yet absent formes being a property inseparable from the matter, which also is accompanied with a longing desire to supply its defects, there must needs be granted an expulsion of the incumbent forme for induction of a new

new ſucceſſor, wherein is corruption; or els this, The matters inclination and ingrafted deſire, as it were, muſt bee alway fruſtrate, which folly, the moſt wiſe God of Nature deteſteth; therefore there is in the heavens no ſuch matter as we talke of. To which argument, they that make the matter of the celeſtiall bodies different from that of the Sublunary creatures, frame this anſwer: Indeed (ſay they) what ſo ever is compounded of ſuch a matter as this is, of the Sublunary creature, is ſubject unto corruption; but the heavens have a matter of a different and farre more excellent ſtate than theſe under Elements, and that is the ſumme and foundation of *Ariſtotle* his opinion and reaſon touching the Heavens incorruptible condition. But we that make one matter of both, may thus ſomewhat probably anſwer: That though ſuch a matter is alway accompanyed with

with a capableneſſe of corruption, yet may it by ſome ſuperior overruling powet, be preſerved from all actuall corruption. And ſo ſtandeth the caſe with the heavens, which never had been able of themſelves ſo long to have continued without alteration, but by helpe of ſome higher power, not as the Peripateticks and Platonicks fondly imagine the Angels or Inteligences (which *Alcinous* calleth leſſer Gods) but by the ſoveragne appointment of God, who to moderate and ſtay the too frequent and overhaſty alteration of the underbodyes, hath allotted the heavens this regularity and uniformity of motion.

But heere they will demand a reaſon, what hath ſo fulfilled the matters deſire of interchangeable ſucceſſion of formes, that it remayneth contented with that forme which it preſently enjoyeth. The Anſwer is, That eyther

eyther the excellency of the forme present, causeth this contentment, or else Gods appoyntment overswayeth its desire. How then? Are we Patrons or rather Authors of violence in those excellent agreeing bodies? Nay rather, by the limitation of the matters unstayed indifferency, wee doe more establish that their excellent harmony. For as in a City scituate on the confines of two disagreeing Kingdomes, of it selfe inclining to neyther side, but indifferent for entertainment of either conquering Adversary, if after valorous conquest performed by one party, it yeeldeth it selfe to the vanquishers Dominion, and by the provident industrious care of the new supervisor, be fortified against the violent irruption of the fore-vanquished adversaries; by this new restraint of its old indifferency suffereth no violence, but rather is confirmed in a quiet and peaceable condition

condition within it selfe: So the matter of the celestiall bodies, howsoever naturally indifferent to entertayne any forme, if by the conquering action of some prevayling Agent it be possessed of so excellent and powerfull a forme as admits of no outward new impression in this limitation, of its equall, and stable disposition, is not any way violenced; but rather fitter for the intended harmony of the celestiall bodies. And that may serve for a sufficient reason of the hitherto incorrupted condition of the celestiall bodies. Now touching their future estate, wee shall after dispute, if first wee have their fourth argument for disproofe of the matter, as also the substance of their opinion. *Averroes* therfore sayth, that Heaven is a forme of a self-subsistence; immateriall, dimensionall, locally mooveable, participating light and other accidents; wherein, me thinketh,

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is a playne contradiction: for to omit the disquisition, whether any forme can consist without matter, what is more absurd then to imagine quantity really seperate from the matter, quantity having its basis and foundation in the matter, and onely limitation from the forme? farther, whatsoever is capable of reall division, hath this capability (that I may so terme it) from the matter: *Reall division*, I say, for the Mathematicians proportionably to their mentall abstraction or separation of quantity, have also a mentall division, but whatsoever hath quantity, is capable of such a division, therefore also it hath a matter. Over and beside all this, whatsoever is perceivable by sense, hath a matter.; for the forme of nothing can be perceived by sense, but is understood and conceyved by its operation in the matter: but the heaven is sensible, therefore also materiall. To this

this adde *Averroes* his owne testimony set downe in his Comment upon *Aristotle* his seventh booke of Metaphysickes, wherein himselfe confesseth, that accidents are inseparable companions of the first Matter; but the heaven (by his owne authority in the first alleadged place) hath in it light and other accidents inherent, how is it then altogether voyd of matter? Other Arguments taken from the inherency of qualities peculiarly incident unto things materiall, for brevities sake, I omit, hastening to the second Patrons of the Heavens immortality, that doe acknowledge a composition of a matter and a form in the celestiall bodies, but will have it a different and distinct kinde from the elementish matter of the under bodies.

Chap. X.

The matter of the Ethereall and Elementish bodies is of the same kind, otherwise we cannot come to the first matter, and nature abhorreth plurality where there is no necessitie. The unseperability of their forme from the matter, proves rather a distinction of their forme from that of the Sublunarie bodyes, then of the matters. The forme of the Heavens is of so unconquerable a Nature, that no naturall agent can cause a new impression. Platoes *divine sentence.*

Touching

14 TOuching the ſenſe of the queſtion, *Plato* and ſome of his followers in this errour, interpret it, as if when we ſay, the heavens conſiſt of elementary matter, wee meant, that they are ſo compounded of the Elements, as are mixt bodies heere below: whereupon ſome of the more ancient Sectaries in this kind, as *Heraclitus* and *Pythagoras*, thought that it was made of *fire*: *Thales* and *Anaximenes*, of *Earth*: *Empedocles*, of a medley of *ayre* and *fire*: *Plato* himſelfe, of the *foure Elements*, or, as *Proclus* recordeth his opinion, of the *quinteſſence* of them: whoſe refutation wee omit, as impertinent unto our purpoſe: for our meaning is not that the Elements are the matter whereof the heavens bee made, but thus we underſtand it, that the matter of the Ethereall and Elementiſh bodies is of the ſame *kind*; the

whole first matter being divided into these principall parts, as into halfes, the one halfe united unto the formes celestiall, the other halfe coupled unto the formes of the Elements: and so, as I conceive, is that place in the beginning of *Genesis* to be understood, where it is sayd, that *In the beginning God created the Heaven and the Earth*, that is, the matter whereof *heaven* and the *elements* were afterwards made, signified unto us by the name of those *waters whereupon the spirit of God was moved*: and me thinketh the argument is very sound, which is commonly alleadged by our partakers: for as in other kinds of causes there is one, first and principall whereunto all the rest are reduced, so also in this kind of the Matter there being the like reason of all. But if we distinguish the Matter of the heavens, from that of the Elements, wee cannot come to one first Matter of all things; therefore

therfore there is the ſame Matter both of the celeſtiall and inferiour bodies, to which we may adde that thred-bare argument of the Philoſophers, *Without neceſsity we muſt not imagine a plurality in Nature*, foraſmuch as Nature abhorreth Vanity; but there is no neceſſity of the matters plurality; for the maine ground of this diſtinction (for ought that I can ſee) is, leſt they ſhould bee forced to grant a power in the heavens tending to corruption, which, as is before layd, hath no neceſſary illation, foraſmuch as the excellency of the forme preſent, reſtrayneth the wandring indifferent deſire of the matter, reſiſting the violent impreſſion of forraine qualities that ſhould breede Rebellion of the ſubject creatures, againſt their commander the heavens. But touching their reaſons, in my poore opinion, they are very inſufficient: for firſt thus they diſpute: The formes of

the ſublunary bodies may bee ſeparated from their matter, but the heavens forme is unſeparable; when in my judgement, they proove rather a diſtinction of formes, then any diverſity of the matter. Or if they thence prove a diverſity of matter, becauſe the forms incident, are of greater and leſſe excellency, one in reſpect of another, wee may as well ſay, that the body of a man is of diſtinct matter from that of the other more baſe creatures, becauſe his forme is ſo p ſſing excellent. Or if they reſtrayne their compariſon only to the power of ſeparation, that becauſe the matter of the heavens is joyned inſeparably to the forme, when contrariwiſe, the elementiſh matter hath often ſeparation, therefore there is not the ſame matter of both: we anſwer, that the ſame matter in *kinde*, may ſo inſeparably bee united to its forme, as that it can never be ſejoined;

not

not that we deny a power of future separation of the heavens matter from the present forme, but that this may bee a sufficient reason of their hitherto inseparable union. A second Argument is that of *Aristotle*, saith he, whatsoever things participate the same matter, are capable of mutable transmutation, but the heavens can never bee changed into the inferiour bodies, for somuch as the Elements are altogether passively disposed for receit of the heavens action, without any reaction upon the heavens, therefore there is not the same matter of both. To which we answer, that the proposition or first sentence must bee understood of a potentiall transmutation, and that with this exception; unlesse the matters imperfection bee perfected by the formes inherent excellency, or resistance be made of some superior form, to turne away the violence of the op

pugning Agent. Wee say, that the forme now being in the heavens, is of so powerfull and unconquerable a nature, as that no naturall contrary agent is able to compasse any the least new Impression. Thirdly, thus they reason: Were the heavens of the same matter with the bodies of the elements then in like sort should they, at least by Nature, be corruptible; but the corruption is altogether abhorrent from the heavens nature. To which assumption *Damascene* answeres by a flat deniall; for even the heavens in his Philosophie are naturally subject to corruption. To which accordeth that of *Plato* in his *Timæus*, that attributes the heavens incorruptibleneſſe to a superiour more powerfull cause. For so hee brings in the maker of the world speaking unto the celestiall bodies: *By nature you are dissoluble, but through my will preserved from dissolution. Nor shall the destinies*

destinies of death prevaile over you, to destroy you, because my will is a bond of more power to keepe you from corruption, then that wherewith at your first making you were holden together. And thus have we hastily runne over the difficult question of the heavens matter. Touching the certainty and meanes of their dissolution, we will briefly speak by and by, after the resolution of the other arguments, for the non-dissolution of the World.

Chap. XI.

Simon Magus *his Sophistrie, concerning the worlds eternitie, refelled out of the* Recog. Beati Petri. *The time of the worlds dissolution not to be disputed of, because*

because unrevealed. The manner of it glanced at by the Stoicks: declared by Saint Peter *and the Psalmist. The motion of the Heavens shall cease, when by their corruption they shall be made more glorious, the three finall causes of their motion being then Superseaded. A transition from the discourse of the Generall state of the world, to the private state of man.*

15 SImon *Magus*, as it is recorded, *lib. 3. Recog. Beat. Petri, Cap. 3.* (if the records be true) thus replyed upon the learned Apostle, for the worlds immortality: If God be infinitely and onely good, and the world also good, how shall God in the end destroy the world? If he destroy

ſtroy that which is good, how ſhall himſelfe continue good? If hee pull it downe becauſe it is evill, how ſhall he then be free from evill, that made it evill? To which we anſwer with St. *Peter* in the ſame place: That the world in its firſt originall ſtate was good, yet ſo as it was fore-ordained to diſolution: nor doe we thereby detract from Gods goodneſſe; for the heavens (the moſt excellent part of the world) being not made for themſelues, but for ſome end after to be revealed; how good ſoever, yet were to be diſſolved, that that for which they were ordained might appeare: which alſo *Peter* thus familiarly ſheweth; who ſeeth not how cunningly an Egſhellis framed, yet for manifeſtation of the end of its making, it muſt bee broken of neceſſity. So muſt the preſent eſtate of the world, of neceſſity be deſtroyed, that the more excellent condition of the Kingdome of Heaven

Heaven may bee made manifeſt: at which time alſo this degenerated evill ſtate of corruption ſhall be done away, that a more glorious eſtate of incorruption may be reſtored. So then, that the world ſhall have an end, I take it, it is manifeſt; and that, not an end of annihilation, but of corruption: which indeed ſhall be a way unto its perfection. Now concerning the times and ſeaſons of the worlds diſſolution, we will not take upon us curiouſly to determine, ſeeing God, the beginning and end of all things, hath left the time unrevealed unto us. Touching the meanes and manner of the diſſolution, the *Stoicks* glanced at it a farre off, being of opinion, that the world ſhould by fire bee diſſolved. For thinking the ſtarres and the ſkyes fire, to have a waſting action upon the inferiour Elements, theyr nouriſhing moyſture by little and little decaying, when neyther the earth can have

have refection by the water, nor the ayre procreation after its absolute consumption, there shall remaine nothing but fire to consume both the Heavens and the earth, of which afterward a new world should be made; whose opinion is very consonant unto that of *Peter*, save onely that they thought this destruction should come of a naturall necessity; for *Peter* also taught, it should be by fire, wherewith *God* (withdrawing his hand of preservation) should consume this world, and of the ashes hereof create a new; yet so, as neyther the seate of the blessed soules in heaven, nor the dungeon of the damned in hell should be destroyed; that neyther the ioyes of the Saints, nor the torments of the wicked, should be interrupted. As for the firmament and the other inferiour spheres, together with the elements, they shall be indued with another, and that a farre more excellent

cellent condition, putting off these accidents and affections of corruption fit for the continuall generation and corruption of the naturall bodyes, and receiuing other qualities, agreeable to the incorruptible estate of the world to come; so that their substance shall be all one, howsoever they alter their qualities. As in the resurrection mens bodyes shall be of the same substance, but of a different disposition, *For this corruption must put on incorruption, and this mortall must put on immortality.* So that as Saint *Paul* sayd, *our imperfect knowledge which we have in this life, shall in the after world be abolished, because then we shall have a more full and perfect knowledge of God and his Christ.* So may we well say, this world shall bee destroyed, because it shall lose this present estate of imperfection and put on a more glorious condition fit for the world to come. And so, I take it, are those

thoſe places of the Scripture to be underſtood, where mention is made of the worlds periſhing, that is, the preſent eſtate of this world ſhall bee aboliſhed, and the ſame ſubſtance indued with a more glorious condition. To which accordeth that of *David, Pſal.* 102. *They ſhall periſh, but thou ſhalt indure, they ſhall all wax old as doth a garment, as a veſture ſhalt thou change them and they ſhall be changed:* plainely ſignifying, that the periſhing of the creatures ſhall bee onely an alteration, which God ſhall bring upon them.

16 Now to that fruitleſſe queſtion of the heavens motion or reſt, wee may anſwer probably, that they ſhall have an end of mooving, for their motion being ordayned onely for ordering things below, eſpecially for continuance of their generation, ſeeing all propagation of the ſpecies in living Creatures, as alſo mutuall procreation in

in the elementish liveleſſe bodies being ended, to what purpoſe ſhould the heavens mooving longer indure? Which may alſo ſemblably be anſwered touching the action and paſſion of the Elements, as alſo for the being of things compounded of their mixture, as plants and ſenſible creatures; being things ordayned onely for mans helpe, and ſuſtenance, who in that bleſſed ſtate of immortality, without the leaſt defect, ſhall need no ſuch ſupply of his wants; which quiet and reſtfull eſtate of theſe under-bodies, is not, as ſome have fondly imagined, to be attributed only unto the quiet reſt of the heavens; for when at the prayers of *Ioſhuah* the Sun ſtood ſtill, and with it the reſt of the celeſtiall bodies, (unleſſe wee imagine the whole courſe of them to have been perverted) yet ceaſed not the naturall actions of things belowe, for even at that time did *Ioſhuah* fight. But the

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true cause of their rest from motion is, the will of the first cause, without whose adjuvant-fellow-working, the secondary causes are quite disabled to performe their functions. From hence therefore, namely from the certainty of the worlds dissolution, we thus reason for our maine position. For if the world uncapable of eternity, have a limited time of indurance, which it cannot passe, then hath man also his continuance bounded, at least within compasse of the worlds lasting. For location being a thing inseparable from existence, the world, mans habitation, and mansion house being dissolved, man, the principall inhabitant, must have a joynt and fellow dissolution. But for the more through-handling of this undoubted truth, our purpose is more particularly to treate thereof; therefore to leave this farre fetched, though not impertinent reason, taken

from the worlds inevitable destruction, we will come to a neerer and more proper disquisition, holding our selves within the compasse of mans owne nature.

Chap. XII.

Paracelsus *his vaine confidence in the power of his owne Art, confuted by his owne death, before hee attained to* 30. *Man in the state of corruption Subject to death, not in the puritie of his creation. Death ushered in by Sinne.*

17 I Have read of a late living learned Phyſitian, *Paracelſus* by name, who had ſuch confidence in the abſolute perfection of his skill, that he doubted not to profeſſe himſelfe able by Phyſicke to preſerve a man in ſo perfect a temperature, that he ſhould never die by ſickneſſe; but his owne haſtie leaving of his life, was confutation ſufficient, of his either falſe oſtentation, or extreame madneſſe. For himſelfe eyther not able, which bewrayed his unskilfull impotency, or elſe unwilling, which ſhewed his willfull folly, ere he came to the prime of his age, before he was thirty yeares old, ended his dayes, learning at length by his owne experience, that Art can never overcome the neceſſity of Nature; nor mans cunning prevent or prevert the decrees of the deſtinies. But to the matter in hand, the queſtion

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is, whether man by nature is subject unto death, the end of Nature? To which we answer, that mans nature hath a double consideration; first in the incorrupt state and purity of Creation; secondly in the degenerated condition of corruption which although it were altogether unknowne unto the Gentilish Philosophers, yet is its consideration in part Philosophicall, and therefore not wholly to be omitted. Now in the first consideration of nature, wee answer negatively, foraſmuch as undefiled nature was uncapable of the Soules separation from the body, betweene which there was so absolute and perfect an harmony and consent, that as the under faculties of the Soule, were in subjection to the reasonable and most principall part thereof, without the least jarre and disagreement; so fared it in the body, though compounded of the contrary natures of the foure

foure elements, yet so well tempered by proportion, that there could bee no observance of the least discord. But after that mans pride, set abroch by the Divels suggestion, ventred to taste of the forbidden fruit for desire of knowledge; the light of reason being the life of the Soule, overcast by the unavoydable Cloudes of ignorance, there grew a disagreement and quarrel among the subject inferior parts of the Soule, from whence followeth the warre of the Elements in the body, never to be ended till the field were lost by bloud: and therefore excellent was the speech of the Fryer *Ferus*; *The diseases of the body came from sinne the Soules sicknesse, the death of the body from the death of the soule; who dares say, the dealing is unequall, that he should incurre the death of the body, who wilfully rejected the life of the soule? Or who marvailes that the Divell by gods sufferance tormen-*

teth the body with diseases, that gave the divell a place of dwelling in his soule? So that the death of the body being the seperation of the Soule from the body, was a punnishment inflicted for mans wiltull sequestration of himselfe from God; and it is a good collection more then conjecturall, that the body had never beene subject to the corruption of destruction, had not the Soule beene tainted with the corruption of defiling. Man therefore in his primary state of Creation, was not naturally subject unto death, but in the defiled condition of corrupted Nature, death is become inevitable; and therefore *Thales Milesius*, one of the seven Wise men, was wont to say, that there was no difference betweene a mans life and his death, being both things agreeable unto nature: and thence proceeded their resolute contempt of death, because they thought it was inevitable: whereupon the

the *Epicure* himselfe considering the inevitablenesse of deaths comming, was (as *Maximus* witnesseth) wont to say; *That against other things wee must finde some defence and remedie, onely death was unresistable: our body (the vndefenced City of our soule) being all unsufficient to withstand the violent assaults of death.* But to leave the infinite testimonies of the learned, grounded upon so long experience, let us deale with reasons more artificiall, let us deale with truth first in particular, that every man hath his endurance dated, which he cannot passe; afterward goe unto the species, to declare it also in the whole kinde.

Chap.

Chap. XIII.

The reason of mans mortalitie taken from his Composition. The *first naturall cause of naturall death is contrariety in the compound.* Averroes *his definition of sickneſſe.* The *Philoſophers ſaying that Mans life conſiſteth in heate, how to be underſtood. As much neceſſitie of moyſture as heate.* The *aſſaulting action of heate, upon the Radicall humidity, and the impuritie of the externall nouriſhment, tainting the internall principall cauſes of corruption.*

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THe principall and mayne reason is taken from his compoſition; for man conſiſting of a matter and a forme, as doe alſo the other bodily living Creatures, though the ſpirituall ſubſtance of his ſoule bee immortall, yet his body being made of the firſt matter, whoſe inſeparable companion is a deſire of change, there muſt of neceſſity follow diſſolution; for God and nature (according to our preſuppoſition) doing nothing in vain, this inſatiable appetite of receyving new formes, ſhall not finally remayne wholly fruſtrate: if therefore we grant an induction of a new forme, wee muſt withall grant an expulſion of that that before was inherent, foraſmuch as two formes of divers kindes are unſufferable together in the ſame ſubject, whereupon doth follow the corruption of the whole compound. But if we

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ſhall make a more diligent and narrow inquiry into the cauſes of this diſſolution, wee may finde plenty of reaſons miniſtred to confirme this truth. Now the firſt cauſe Naturall of naturall death, is contrariety in the compound, for all corruption preſuppoſing alteration, which is onely betwixt, and by meanes of contrary qualities, contrariety of the inherent qualities, (being the onely cauſe of alteration) is alſo cauſe of the compounds corruption, which is farther manifeſted by experience, for ſo wee ſee things wherein is leaſt diſagreement, to bee of longeſt continuance, and the immateriall ſubſtance of the creatures ſpirituall, voyd of all contrariety, uncapable alſo of corruption, ſo that the inherence of contrariety is one ſpeciall cauſe of the compounds diſſolution. Man therefore whoſe body conſiſts of the ever-jarring elements, *Fire, Ayre, Water, Earth*, hath

hath alſo an unreſiſtable home-bred cauſe of diſſolution. Furthermore, the conſent of all Philoſophers, and reaſon it ſelfe hath ſet downe this truth as undeniable, that mans life and the chiefe mayntenance thereof, conſiſteth principally, if not wholly, in the due and juſt proportionable temperature of the fowre firſt qualities, *Heate, Colde, Drineſſe, Moyſture*, and till their diſproportion, there is no danger of death, or any growing ſickeneſſe: whereupon *Averroes* hath this definition of ſickeneſſe; That *it is* nothing elſe, but *the unnaturall diſproportion of thoſe fowre qualities, whereby the part whereinto the ſame is incident, is diſabled to performe its naturall functions*, whereout ariſeth this collection as neceſſary, being almoſt all one with thoſe things forelayd, *viz.* that the diſproportion of the fowre firſt qualities, and their ſwarving from their juſt temperature, is cauſe of their

their ſubjects diſſolution: but in every man wee ſee a declining from his engrafted naturall complexion, which alſo increaſeth more and more according as his ages are altered, therefore mans diſſolution cannot bee avoyded: where (by the way) wee muſt not let paſſe the ſaying of the Philoſopher; that *mans life conſiſteth in heat*, which alſo is thereby prooved, becauſe in the preſence thereof, if it be not exceſſive, we ſee a kinde of clarity and vigor, as it were, newly infuſed, at its departure the wonted or rather far greater recourſe of languor. But we are not ſo to underſtand that ſaying of the Philoſopher, as if heat were the ſole and only cauſe of life; for even by *Ariſtotle* his owne witneſſe, the temper of the fowre firſt qualities, is the trueſt and moſt proper continent cauſe of life: but the meaning is, that our naturall heate is the chiefe inſtrument of the ſoule

soule to exercise the vitall functions, as *nutrition, augmentation*, and such like, yet so tempered, that it exceed not the proportionable measure of our natural moysture, the foode and nourishment of our heat. And hence is that of *Ficinus*, that *our life, as light, consisteth in heat, whose food and mayntenance is of an Aery and fatty moysture, not unlike unto oyle, whose immoderate excesse and impurity or defect, are all wasters of our vitall heat*; so that there was as great necessity of moysture, as of heat, in the performance of our naturall vitall functions, whence came the necessity of nourishment: for our congenerate heate having a consuming action upon our moysture, the resistance thereof being altogether unable to withstand the heats assaulting action, Nature that like a kinde mother is never wanting to the necessities of her off-spring, hath bestowed on our soule a faculty, wherby

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to reſtore our decayed moyſture, through the aſſimilation of the nouriſhment applied unto the waſted ſubſtance. Now the eſpeciall meanes of this decay, as is aforelayd, is our heats aſſaulting action, whereby the Soule continually engendreth of our humidity, new ſpirits, for mayntaynance of the vitall and ſenſuall actions, which being waſted by their never-ceaſing operation (as nothing is able long to continue without interchangeable reſt) have of neceſſity a ſupply from our humidity, and our moyſture alſo equally decayed, hath the like ſupply made by nouriſhment which wee receyve, leſt there ſhould follow a ſudden deſtruction: hence therefore, that is from the neceſſity of continuall nouriſhment, we inferre a decay of naturall moyſture, for otherwiſe whereunto is nutrition directed?

19 But heere remayneth a doubt; for

for if there bee reſtitution of the loſt naturall moiſture, made by the receipt of nouriſhment, whence commeth death the end of Nature? For our heat having alway what to feed upon, eyther by Nature, or by this outward ſupply of nouriſhment, and death never aſſayling us, but by the baniſhment and extinguiſhing of this naturall heat, where is this neceſſity of ending our life? The anſwer is, that the impurity of the outward nouriſhment inwardly applied, by degrees taynteth that naturall ingendred humidity, and by its continuall mixture, at length wholly corrupteth it. For as in the mingling of water with wine, the greater the infuſion of water is, the more is the infeebling and weakning of the wines force, till at length it be cleane oppreſſed and extinguiſhed: ſo is it in the caſe of nutrition, wherein though at firſt our naturall heat and moyſture retayne

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their purity and naturall quality, yet at length by continuall mixture of the alimentary humour, there followeth a totall and perfect corruption of their integrity. Now if by the restorative faculty of the Soule there could bee supply made of as pure moysture as that which was lost, the creature might (for any thing in nature) be preserved alive for ever. And therefore *Ficinus* beside the just proportion of moysture unto the heat, requireth also purity and incorruption in the moysture; for as every moysture is not a preserver of the light of a Lampe, but though oyle maintaynes the flame, yet water doth quench it; so is it in the case of our life, which principally consisteth in heat, for the watrish humidity doeth cleane extinguish it. And thence it is, that old men when they are neerest unto their end, abound with a watrish humour, yet are they sayd to be

be cold and drie, as wanting indeede that moysture which is the fitteſt for their heat to feed upon.

Chap. XIV.

Death is Naturall or Violent. Naturall death cauſed by the fayling of naturall heat, contrary to the opinion of Scaliger. *Vnnaturall or violent death, how cauſed. The tearme of Nature, and tearme of Gods preſcience.*

20 SO that the truth of the poſition is manifeſt in the particulars; namely that every man hath an end and tearme of indurance which he cannot paſſe. Now this end

commeth eyther by meanes naturall and growing in him, or by violent and unnaturall meanes. Whereupon they have distinguished Death into two kindes, one *Naturall*, the other *Violent*. Naturall death is where our native moysture is by meanes of our naturall heat (continually working upon it) consumed and dispatched, whence followeth a lingring, languishing and pining of our naturall heat as wanting what to feed upon; contrary to the subtill opinion of the fault-finding *Iulius Scaliger*, that thought our naturall heat to bee weakened, and in the end cleane consumed, onely by want of interchangeable rest, and ceasing from its operation. For as wee see fire not wasted by much use, but lingringly extinguished by decay and want of fit fewell for to feed upon; so our home bred naturall heat not tyred with over working, but languishing with the decay

cay of fit food, is at length, together with our moysture its naturall provided food, cleane consumed. To which may be added that saying of *Fernelius*, to this purpose, that though *Aesculapius* himselfe, the God of *Physicke* had the guiding of the most temperate complexioned man that can be imagined, and that from his birth, to keepe him from all outward annoyances whatsoever, yet hath he in himselfe an home-bred enemy by little and little to spoyle him of his life. Unnaturall and violent death, is when our naturall heat, eyther with too much colde, or excessive externall heat, or with an immoderate measure of moysture is extinguished. According to which two kindes of death, the learned Schoolemen have devised a double tearme of our life: There is, say they, *A tearme of Nature*, and there is, *A tearme beside Nature*. *The naturall tearme*, is that ut-

moſt time, that a man by his complexion can reach unto, which is futher off or neerer according the differences of mens temperatures. The *tearme* or limit *beſide nature*, is when mans life eyther commeth ſhort of that length which by his complexion hee may attayne unto, or is protracted and prolonged beyond the courſe of nature, and that they call the end or tearme of *Gods preſcience*, and fore-appointment in his unrevealed will, which a man can neyther prevent, nor yet prolong: and this hath for the moſt part place in violent death; and was therefore alſo propounded by thoſe devoute Schoole-men, leſt men ſhould not thinke they depended onely upon chance, or fell out without Gods eſpeciall counſell and diſpoſing. For ſo we ſee in dayly experience, many men in the prime of their yeeres, & ſtrength of their age, eyther by riot, or famine, peſtilence,

peſtilence, or ſword, ſuddenly cut off, and wee are many times mooved with pity in that behalfe, bewayling their eſtate, that in our judgements might have lived a great deale longer: as indeed they might, if wee reſpect what they were capable of by their complexion; but in regard of Gods decree and purpoſe it was impoſſible for them to paſſe that moment and poynt of time: for Gods preſcience can never be deceyved. And this, to avoyd tediouſneſſe, may briefly ſerve for the certaynty of the end of particular men.

Chap. XV.

A tranſition from man in the individuum to the queſtion whether man in Specie is eternall. The cor-

ruption of the particular, inferreth a corruption in Specie, prooved by a demonstration. The destruction of the Species may proceed from a naturall necessitie.

21 NOw for the indurance of man in *specie* (in which regard onely he is layde to be a part of the world) we may passe over unto it by way of *Prolepsis*, or preoccupation. For it may be objected, that though there is a limited endurance of particular and single men, yet there may be a perpetuall preservation of the *species* or kinde: and therefore God hath bestowed on man a faculty of procreation to propagate his kinde; that though every man must (of a naturall necessity) die, yet might he leave another of his owne kind behind him, that so there might be a continuall and everlasting

everlasting succession. To which wee answer, that if they grant a corruption in the particular, they must withall grant it in the *species*. For the *species* being a thing existent onely in imagination, not having any reall being, but as we conceive of it in the particulars, it is a necessary illation, that from the corruption of all the particulars, wee may conclude the like of the generall. But to shew it more plainly, by a demonstrative proceeding, wee may observe the like course of decay in the *species*, as there is in the *individuum*. For as nutrition is to the particular, so is generation to the *species*, in the case of their continuance and preservation: wherefore as by the nourishment wee take for restitution of our naturall moisture, there being supplied not so pure humidity as was lost, the particulars decaying by little and little, are at last cleane consumed: so by procreation,

the mayntenance of our *ſpecies*, the purity of our complexion being by degrees and by time diminiſhed, at length there followes, even of neceſſity, an abſolute corruption. Now (as I conceive of it) the decay commeth thus, for the particulars, whoſe function this generation is, being by continuall mixture of outward nouriſhment corrupted, the ſeede, the matter and meanes of propagation cannot but bee taynted with like corruption. And that is the chiefe reaſon amongſt other leſſe principall, that men in this age of the world are of leſſe continuance then they were in former time. From all which, we thus conclude; If the naturall vigour of the *ſpecies* bee by little and little continually weakened, there muſt of neceſſity, in the end, follow a full and perfect corruption. For (as *Ariſtotle* ſayde of the diviſion of any thing finite, that by often detraction, though

though but of a little quantity, the whole becommeth at length uncapable of division) so by continuall wasting of the vertue of the kinde, there followeth at length, even of necessity, a totall and inevitable extinguishing.

22 Now to that frivolous fruitlesse question, whether this end and destruction bee of nature, or proceedeth from any effectuall operation of God; wee may thus answer: that we dispute not what shall be in this case, but what may be: and according to that sense we say, that even of a naturall necessitie (though God should not untimely cut off the thred of our life) yet even of its owne accord, should whole mankind have an end; which is manifest by that forenamed continually curtalling of our life, observed by experience, and noted out of the legends of antiquities: for before that universall deluge

luge in *Noahs* time, wee reade of some that lived, six, seven, eight, nine hundred yeares; as *Adam*, *Noah*, *Methusalem*, and others. After the floud, he that lived longest, recorded in holy History, exceeded not the age of a hundred and twenty yeares; some few yeeres after in *Davids* time, it fell to seventy yeares, or if there were any over-plus, it was mingled with labour and sorrow, more worthy the name of death then life. So that we may hence conclude, that it is impossible for mankinde to last for ever, having inwardly in his nature sufficient and unpreventable causes of dissolution.

Chap. XVI.

Some unreasonabe Creatures longer lived then men. Men in the first

age of the world, lived farre longer then now. First, because their foode was more wholesome, and the elements in which they lived, not so corrupt as now. Secondly, through Gods goodnesse, who granted them a long life, for discovery of some hidden misteries, especially in Astrologie; and for propagation of children to store the world. A Catalogue of some, which have bin reported to have lived long, within few ages past. The Authors opinion, that the relators might erre in their computation, because of the diversitie of yeares. An Arcadian yeare being but three moneths, and

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an Egyptian but one. Plinie *confesseth Gods goodnesse in abreviating the life of man.*

HAving thus evidēced the truth of our two positions, that there is a set time of indurance unto every man and unto all mankind, and learning by experience, the naturall and true mother of knowledge, that among the particulars some have a long, some a shorter time of cotinuance and that even by nature; it remaineth that with all possible brevity and perspicuity, we set downe the causes naturall of this naturall difference, which we can no otherwise doe, than by propounding the received causes of the length and shortnes of mans life, and according as they are more or lesse in any man, so judge of their effects, *Aristotle* (in

(in his preface to this treatise) premiseth a word or two touching the divers considerations of this difference according to the diversity of that subject unto which they are incident. For in these tearmes, of *length*, and *shortnesse* of life, we may compare eyther things of the same kinde, as man with man, or things of divers kinds, as reasonable Creatures with liveleſſe and sensible things; for there are some unreasonable Creatures longer lived then man, for so *Hesiodus* reporteth of the Crow, that he liveth out nine mens lives (measuring every age to be 100. yeeres) the Hart, by the same authors witnesse, thrise as many: the Raven trebleth the Harts endurance: and thence was that plaint of dying *Theophrastus*, and complaint of natures inequality and as it were blindfoulded disposition of her benefits, especially in this kinde, that to *Harts* and *Crowes* so thankleſly had given

given so long time of continuance, which was denied unto man, that could and would have better imployed that benefit. Which complaint was personally renewed and agravated by *Berosaldus*, an old *Grammarian*, for he sticks not in the person of some captious Atheist to expostulate the matter with God, why our life (in these times) is so curtalled, that for the many hundreds of yeares which in the first age of the world men lived, we have our stint and limits within the compasse of little more then halfe an hundred? But *Iosephus* in his first booke of *Antiquities*, giveth these reasons, and first of all the wholesome goodnesse of their nourishment, and the outward compassing elements which they inhabited. For their corrupted Nature was not greedily carried with desire of their corruptions increase as headlongly and on the sudden to engulfe it selfe into

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all extremity, but by degrees and lingringly, as upon constraint by little and little descendeth from that top and perfection of corruption. And as every thing was neereſt unto that beginning, ſo was it cleereſt and leſſe tainted with corruption. We therefore in the age and extremity of the world, are in a more extreame degree of corruption, by reaſon of that frequent alteration in the Elements, when every mutation addeth ſomewhat to the begunne impurity.

A ſecond reaſon was Gods will and bountifulneſſe, the benefit whereof was not bounded in that ſmall compaſſe and limit of time, but extended alſo unto us and to our poſterity. For God therefore granted them a longer continuance, for revealing of many hidden myſteries, eſpecially in Aſtrologie; for the courſe of many of the celeſtiall bodies could never have beene

beene learned, no not ſo much as in any mediocrity, had not God given ſome of them, at leaſt ſixe hundred yeeres to live in, in which time, the great yeere, as they call it, is fulfilled and perfected. To which wee may adde the fewneſſe of the worlds inhabitants in the beginning of the world, God preventing the diſpeopling of the new world, and providing for its ſtore and repleniſhing. And yet (if wee beleeve *Anacreon*, I know not how credible a witneſſe being a Poet) within theſe few ages laſt paſt, *Arganthonius*, King of the *Tarteſſians*, lived an hundred and fifty yeeres; *Cinyras* of *Cyprus*, an hundred and ſixty yeeres; *Eginus* two hundred; and as *Alexander* and *Cornelius* report, there was one in *Illyricum* called *Dodon*, that lived the full and compleat tearme of ſixe hundred yeeres; and *Xenophon* writeth of one, who in the Iſle of the *Latines* lived

ved eight hundred yeeres. But I am of opinion with *Pliny*, that it is very unlikely, seeing it may be that they erred in their computation, not knowing how according to diversity of nations in former ages, there were manifold and sundry measures of the yeeres; for the olde Arcadians made fowre yeeres of one of ours, alotting unto every yeere three months. The Ægyptians made as many yeeres as moneths, according to the Moones finished and renewed course: and according unto this reckoning, it will bee no strange thing, that a man should even in these dayes live a thousand yeeres. But not to prosecute the divers continuance of things in divers kindes, as also to let passe the further examination of the decayed estate of mans life, lest wee agayne revive the now quenched fire of godlesse indignation, at the shortnesse of our life, wee will come to the

moſt pertinent compariſon of man with man in this kinde, if firſt we ſhall onely remember what was *Plinies* opinion of the ſhortning our lives, namely, that God heerby did greatly gratifie us, by cutting off theſe dayes of miſery; agreeable to which, *Silenus* being demanded what was the greateſt happineſſe and good that God could doe a man, made anſwer, *Never to bee borne*; and the next unto that, *to die quickely.*

Chap. XVII.

Cauſes of long life are inward, or outward. Inward, are either naturall or acquiſite as the Simmetry of the foure firſt qualities in the Body, (though Heate and Moiſture

are directly expressed by Aristotle.) The conditions both of qualitie, and quantitie, of such moisture, as is cause of life. The reason why sickly children are afterwards most healthfull. Why ripe witted children and the most active are shortest lived. The best temperament, what it is. The Sanguine Complexion an indication of long life. The acquisite are moderation of the affections. The moderation of the affections is either in the regiment of the appetite for meate and drinke, or of the passions. How wine-bibbers commonly hasten their death.

But touching the causes of long life, we may thus briefly dichotomise them, for they are eyther inward or outward; the inward causes are such as eyther wee have naturally ingrafted, or else gotten by Art, industry, and wisedome: that of nature is the good temperature and proportionate mixture of the foure first qualities in the body; for moderate heat that is unproportionate to the quantity of moysture, rather hasteneth death by the too speedy consumption of its moyst food, then any way prolongeth life, as we see in men of cholericke constitution. So also, too great cold, that is ouer-swaying the quantity or vertue of our naturall heat, shorteneth our life: and thence it is that old men the neerer they draw unto their ends, have their bodies overgrowne with cold: whereupon all the Astrologians have observed

ved *Saturne* to be a Planet Enemy unto life, as having a vertue of colde and drought, and accordingly (as some imagine) was he painted with a sithe in his hand, cutting down as it were, and killing men with the operation and infusion of these two deadly qualities: which may also bee said of the excesse of the other two contrary qualities, moysture and drought; for too much moysture oppresseth the naturall heat, as we see greene wood quench an unequall quantity of fire: and thence it is, that Willowes and such like, whose almost naturall place is the Rivers side, are of short continuance, because their too much and too waterish moysture drowneth their heat. So that heereby (as I take it) it is manifest, that none of these qualities, singly and by themselves, are true causes of long life, but joyntly all in a good and just proportion.

Now if any man shall (out of *Aristotle*) object, that the two qualities of life, namely *heat* and *moysture*, are only causes of long life; wee may answer, that these two by themselves procure not length of life, but in a certayne measure and proportion. Now the rebater of the heats too too active quality, is his contrary, cold: and the *moderater* and *temperer* of the moystures accesse is drought: so that in every man, the fowre first qualities are requisite; yet were onely two mentioned by *Aristotle*, as being those onely which directly cause long life, the other two onely inclusively set downe, as being no otherwise effectually profitable for life, then as they temper and abate the excesse of the two principall. But because every moysture is not cause of life, nor the best moysture in every quantity, there are one or two requisit conditions annexed: first concerning

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the quality, that it be not too thin and fluid, such as is the naturall disposition of water; but more cleaving and fat, such as may resemble the nature of oile for its better preservation from putrifaction: secondly, that it have some competent degree of heat, to keepe it from congealing; last of all, that it be pure, not mingled with excrementall superfluities; forasmuch as all mixture of superfluities is against nature, enemy to good digestion, and sound nutrition. Those things thus observed, our moysture shall bee sufficiently qualified for our lives mayntaynance. Touching the quantity, in a word, (as is before layd) it must neyther be excessive, lest the too great quantity oppresse our heat, as wee see, infusion of too much oyle, oftentimes puts out the Lampe; nor yet defective, lest the devouring action of our heat, too soone consume it: but in a competent mediocrity, such

as the heate may neyther overhastily vanquish, nor with the violence of excessive inequality, too suddenly be extinguished. Where briefly wee may see the reason, why man is longer lived than other Creatures of more vast bodies; for though in the large capacity of their great receyvers, they have a greater quantity of this naturall moysture, then is incident unto mans small body, yet have they it not so well tempered and proportioned to their heat, which may well bee gathered by their slow and seldome breathing. So that it is true which the Philosopher hath, that the great or little quantity of the body, is no sufficient cause of long life. And yet this is withall most true, that where there is greatest store of humidity with a competent proportion of heat, there is greatest fitnesse naturally for long life. And that is the reason why those that in their infancy, are most

moſt ſubject to a languiſhing diſeaſed-neſſe, are afterward moſt healthfull, and for the moſt part, longeſt lived. For the abundance of their naturall moyſture hindreth the too ſpeedy prevayling of the heat, by reſiſting its action: and ſo is it the leſſe mingled with forren impurities. For as we ſee the Smiths fire, by the moderat ſprinkling of water, though at firſt for a time its force is ſomewhat abated, yet at length, having overcome its weake adverſary, as in triumph, burneth the cleerer, and laſteth longer; ſo fareth it in our bodies: for our heat not able on the ſudden to overſway our multitude of moyſture, is the longer hindred from conſuming it, whence proceedeth long life, and after it hath gotten the upper hand, performeth with more facility its naturall functions, whence commeth healthfulneſſe; where wee may alſo explane that *Problame*: why children

children that are too ripe witted in their childehood, are for the moſt part eyther ſhorteſt lived, or elſe toward their old age moſt ſottiſh, according to our Proverbe, *Soone ripe, ſoone rotten*: for hence wee may gather, that from the beginning they had but little moyſture, over which their heat ſoone prevayled: for much humidity is cauſe of blockiſhneſſe and folly; whence is that of *Galen*, that *fleame being a colde wateriſh humour, is of no force for ornament of good conditions*; and *Plato* doubted not to ſay, that looke how much moyſture there is in us, ſo much alſo is our folly; and therefore it is as the ſame *Plato* obſerveth, that children and women are for the moſt part moſt fooliſh. For the glorious light and Sunne like ſplendor of the Soule, is therwith as with a cloud obſcured and intercepted, which is an evident proofe of the ſmall ſtore of moyſture in theſe quick-

witted

witted forward children, over which the heat so much the sooner obtayning dominion, and in processe of time drying the brayne, the subordinate instrument of understanding, eyther quite destroyeth it, and so bringeth death, or else so corrupts it, that it is altogether unable and unfit to steed the inner senses in their functions, whereon the understanding in this prison of the body principally dependeth: which may not lesse fitly serve for answer unto that consequent demand, why those infants for the most part, are soonest able to walke, to talke, to conceive, to remember, and such like; the reason is taken from the little quantity of moysture; which may be gathered by the contrary disposition in the otherwise affected subjects, as also by that which we see in dayly experience, in creatures of other kindes. For whereas man by reason of his fluid, unsetled substance,

hath

hath for the better ſtrengthening of his joynts, his body ſwathed, and a long time before hee is able to ſtand or walke, or performe any ſuch like his vitall functions; we ſee other creatures almoſt in the ſame moment, borne and inabled to ſtand, walke, and ſuch like; for their unequall quantity of heate prevayling over the little ſtore of moiſture, ſoone fitteth them for the performance of vitall actions, that being the Soules chiefe inſtrument in the diſcharge of her duties. Now if any man ſhall aske what this juſt proportion is, and when they are tempered ſo as may beſt be avayleable for long life, the anſwer is, that heat and moyſture are then well proportioned, when neither the moyſture, with its too great quantity devoureth the heat, nor the over-much heate, too ſuddenly conſumes and eateth up the moyſture. Yet muſt the heat have a kinde of dominion o-

ven the moysture, else can it not bee able to nourish the body. For in nutrition the thing nourished, by reason of the instrument ordayned for that purpose, must actually worke upon that, whereby it is nourished. And because that every Agent must bee proportioned unto the patient, in the quality of excesse, therefore must the heat being the soules sole active instrument of nutrition, have dominion over the moysture, the subject matter of that faculty.

25 Touching the complexions, the question is, which of them is best disposed and fitted for length of life. To take that for granted which *Fernelius* doubteth of, namely, that there are fowre, if not onely yet chiefly, notable complexions; wee answer, that those of a sanguine constitution are by nature capable of the longest life; as having the two qualities of life best tempered.

And

And therefore is compared unto the ayre, which is moderately hot and in the higheſt degree moyſt. Yet not with that too thinne and fluid watrish moyſture, but more oyly; oyle it ſelfe reſembling the true nature of the ayre. Therefore the ſanguine complexion is fitteſt for long life. For choler is an humour like unto fire, extreame hot, and moderately drie, and ſo unſufficient to make ſupply of moyſture to the devouring operation of that fiery heat, which is in it. In the flegmatick the copiouſneſſe of that humour reſembling water, oppreſſeth the heat, and ſo hindereth good digeſtion, whence proceed crudities in the ſtomacke and liver, from whence they are diffuſed into the veynes, and ſo unto all the parts of the body, and at length the body is overgrowne with corruption. Laſtly, melancholy reſembling the earth and its qualities cold & drought,

both

both enemies to life, haſteneth the deſtruction of the body, whereunto it is incident.

The ſecond inward cauſe of long life, is, the moderation of our affections. Whether it be that naturall *appetite* of *meate* and *drinke* for nourishment, or thoſe other of *anger*, *love*, *joy*, *luſt*, *ſorrow*, and ſuch like. For all theſe are avayleable both wayes, eyther in exceſſe to kill, or in moderation to ſave. Touching the moderate uſe of meats and drinkes, what need we ſeeke fat for proofe of its profitableneſſe to preſerve life, when wee ſee ſo many dayly by ſurfetting and over-charging their ſtomacks with too much, and too riotous uſe of meates, untimely ende their dayes: and contrariwiſe, men very crafie and ſickely, by temperancy and moderation, many times protract their lives almoſt to an incredible length. For ſo it is reported of one

He-

Herodius, a ſtudent in *Ariſtotle* his days, the moſt weake and ſickly of any that lived in that time, by the teſtimony both of *Plato* and of *Ariſtotle*; who, notwithſtanding, by his diligent care and guidance of himſelfe, lived full out one hundred yeeres; and no marvell, for ſo did hee repayre the dayly decay of his humidity, by ſupply of nouriſhment, and neyther overwhelming his heat, with the abundance of moyſture, nor mingled his radicall moiſture with too much externall ſuperfluous impurities. Where wee may reſolve that doubt, how it comes to paſſe, *that often drinkers of wine, for the moſt part, haſten their death*: The reaſon is, that the vehement heat of the wine, conſumeth their moyſture, and ſo by detraction of the heats food, in time alſo extinguiſheth the heat. Now if any man ſhall require me to preſcribe a diet unto him, though I be no Phyſitian, yet

will

will I referre him unto that of the excellent Emperour, who never eate till he was hungry, nor never proceeded to a glutting satiety; For the extreames are dangerous both *excesse* and *defect*; too much meate hindring good digestion and ingendring crudities, and too little giving occasion of the heats too sudden prevayling over the moisture, both which are friends of death: Nor would I counsell men strictly to tye themselues unto set houres; for that, sayth *Paracelsus* is dangerous, causing many times, eyther delay of applying nourishment, or too speedy ministring before the former digestion is finished.

Chap. XVIII.

Of exercise, when to be used, and how, of the passions. Examples of

such as have dyed with ſuddaine and immoderate joy, and the reaſon. Examples of ſuch as have dyed for griefe, and the naturall reaſon. Of venery; and why the immoderate uſe thereof ſhorteneth mans dayes.

26 AND heare we may ſeaſonably annex the uſe of exerciſe for that is a thing very availeable to digeſtion, diſperſing the nouriſhment into the parts of the body, and being (as it were) the bellowes to kindle and revive our naturall heate: for overmuch reſt and ceaſing from motion cooleth the body. And as the elemẽtiſh fire which we uſe, unleſſe it be ſomtime blowne and fed as it were with aire is extinguiſhed: ſo our naturall heat without exerciſe and motion

motion is after a sort cast on sleepe, or rather benummed, whence proceedeth that other daughter of dulnesse, *collection of excrementall superfluities*, the heat being not able to digest our received nourishment; and thence is that corruption and rottennes which overtaketh these slow-backes; as we se standing water sooneſt putrifie and gather filth. Wherfore *Aristotle* enquiring the causes of the *toylesome travel of some women in child birth over others*, setteth down this as principall among the rest, namely their idlenesse and want of exercise; for his experience of women in other Countries so accustomed to paines taking, had taught him; for to them child-bearing was not so painefull, their labour consuming those excrements that are the usuall impediments of ease in that kinde. Nor will I take upon me to limit any man to any kind of exercise rather then any other,

or appoint any time; although this caveat will not be amisse prescribed that they use not to stirre themselves more violently than is ordinary before the meat be thorough digested; for then they clogg their stomacks and make them unfit for after concoction, and withall fill their bodyes with raw humors, which by exercise are dispersed through the veines into all parts of the body: onely as in other things, so especially in exercise of what kind soever, eyther for delight, or of paynes, let them remember *moderation*, that it be neither too much, nor too little. Not too much, that is neyther too vehement, nor yet continuall, but interchangeable, for both these by consuming of the spirits, are alike hurtfull, not too little, for continued rest and idlenesse (as is aforesayd) engendreth putrifaction. Where the consideration of the moderate use of sleepe and waking

ing is very incident, for they are both things neceſſary for maintainance of life in their mediocrity, both as hurtfull if beyond meaſure. For immoderate and unſeaſonable watching waſteth the Spirits, and by conſuming of the vitall juyce, cauſeth leanneſſe in the body, enfeebleth the parts thereof, hindreth the operation of the ſenſes, dryeth the marrow and the braine: inſomuch that oftentimes it proceedeth to doting and frenſie. So likewiſe too much ſleepe hindreth our health and welfare by looſing the parts of the body, dulling the naturall heat, conſuming the moyſture, and ſuch like. But moderately uſed and interchangeably they are notable meanes of procuring and preſerving health, not onely becauſe this variety and change is very delightſome and refreſhing, but much more by reſtoring or hindring the decay of Nature.

27 Now touching these other affections, as *anger*, *joy*, *sorrow*, and such like, though we read not of many that have suddainly dyed for anger, yet by reason of that sudden emission of heat into the outward parts of the body, and kindling as it were the fire of choler, it must needs be very hurtfull, when as all suddennesse, especially joyned with vehemency is an horrour unto nature. And choler inflameth the bloud, whence proceedeth that unreasonablenesse and raging, usually observed in men overmuch angred. But examples are plentifull of such as with suddaine and immoderate joy have dyed; as *Pliny* reports of *Sophocles* and *Dionysius* the *Sicilian* Tyrant, that immdiately upon tydings of victory gave up the Ghost. And *Livie* maketh mention of two mothers at Rome, that after the bloudy battell of *Cannæ*, for joy the safe and unexpected returne of their

Sonnes

Sonnes, ſuddenly fell downe dead, the one meeting her ſonne at the City gate, the other in her houſe bewayling the reported death of her ſonne, when on the ſudden beſide her expectation, hee ſafely preſented himſelfe to her ſight. The like alſo *Gellius* writeth of one *Diogenes* of Rhodes, that having his three Sonnes, for the maſtery obtained at the games, in one day crowned, after his ſonnes imbracements and the peoples applauſe, ſuddenly yeelded up the Ghoſt. The meanes of this death, was the ſudden dilatation of the heart, the vitall ſpirits and the heat whoſe beginning is the heart, being too farre caried from their fountaine. So alſo read we of *Ariſtotle*, that not able to finde the reaſon why *Euripus* (a part of the ſea ſituated betweene *Aulis* of *Beotia* and *Eubea*) ebbed and flowed ſeven times a day, for very griefe dyed: the the meanes and maner of his death be-

ing the too great contraction of the ſpirits, wherby the heat was as it were with ſmoke choaked. The like is reported of *Diodorus* a Logitian, who for ſhame that he could not at the firſt anſwer the tryfling queſtion which *Stilpo* put out, ſuddenly ended his dayes. Which is alſo written of *Homer*, who in the Iſle *Ios* ſitting on the Sea ſhore, demanded of the fiſher-men if they had taken any thing, they thus obſcurely in riddle-wiſe made anſwer; *Thoſe that wee tooke wee left behind, thoſe that wee could not catch, we bring with us.* For in the ſun-ſhine (as they ſay, it is ſhipmens faſhiõs) they made inquiſition for their backbiting familiars, and ſome they tooke and cruelly preſſed unto death, leaving their liveleſſe carcaſes to be devoured of the fiſhes: thoſe that craftily had inſinuated themſelves eyther into their fleſh, or into the inſide of their apparell, they were faine to bring away

away with them. But quicke-witted *Homer*, not able on the ſudden to expound this Probleme, for ſhame, gave up the Ghoſt. For the ſpirits and blood retiring to the inward parts, as to a Tower of defence, by their ſudden retreat, and reverberation, redouble the heat, and ſo inflaming the heart, not able to be cooled againe by reſpiration, ſtifles the Patient.

28 Concerning Venery, deathes beſt harbinger, I ſhall not neede to recite the infinite examples of them, that by meanes thereof have haſtened their deaths; nor indeede is it poſſible to number thoſe innumerable troopes that through luſt eyther before the actuall accompliſhment, or after the too frequent ſatisfying the ſame, have ended their youthfull dayes. It was well ſayd of one, That *Venus provideth not for thoſe that are already borne, but for thoſe that ſhall bee borne*: and therefore

fore *Avicenna*, a learned *Philosopher*, and *Physitian*, doubted not to say, that the emission of a little seed more then the body could well beare was a great deale more hurtfull then the losse of forty times so much bloud. For it wasteth the Spirits, weakeneth the stomacke, enfeebleth and drieth up the brayne and marrow, whereby especially it hastneth death. And the trueth heereof *Aristotle* prooveth by his experimentall observation, for so hath hee noted the Cocke-sparrow by immoderate and too frequent use of Venery, very seldome to live out the tearme of two yeeres; and the same reason he giveth, why the Mule a mixt creature, begotten betweene an Horse and an Asse, is longer lived than either of them; for his lusting in that kind, is but once onely through the whole course of his life. To which wee may adde the diversity of the sexe; for the male,

male, according unto *Aristotle*, in every kinde almost, is by nature better fitted for long life then the female, having greater force of heate, and the moysture more firme and better able to resist, then the fluid substance of the female: and thence it is that women for the most part, are sooner perfected then men, being sooner fit for generation, sooner in the flower and prime of their age, and finally sooner old, for their heat, though little, yet sooner prevayleth over that fluid thinne substance and moysture of theirs, then it possibly can over that solid and compact humidity which is in man.

Chap. XIX.

The outward causes of long life. The influences of the Starres, and of their

their operations. The Astrologers reason why the ottimestriall birth doth not live. The quality of the Soyle, and wholesomenesse of the Ayre, causes of long life. The Ayre is to be chosen and adjudged fit by the temperament of the person. Aristotles reason why Northren men are stronzest. A contradiction of his, reconciled. The causes of short life.

29 BUt lest our Treatise grow too bigge, wee will proceede to those other outward causes of long life, such as bee the influences of the Starres; eyther in our-conception and birth, or in the country and soyle wherein we live, as also the goodnesse of the Soyle it self, both

both of the Earth and Ayre. For though it be true that the celeſtiall bodies have no direct action eyther of inclination or conſtraint upon the reaſonable Soule of man, which is immateriall, yet is it as true that they have ſingular and eſpecially operations upon our bodies; for ſo we ſee the fruitfulneſſe and barrenneſſe of the Earth depends upon the heavens good and bad aſpect; the Sea followes the motion and alteration of the Moone, the yeere diſtinguiſhed into its fowre parts, according to the acceſſe or further abſence of the Sunne; and therefore *Galen*, the Father of Phyſitians, counſelled his Scholers, to have eſpeciall reſpect unto the conjunction of the Planets in their ſignes, whenſoever they undertake any cure: and, which is more fit for the preſent purpoſe, the Aſtrologers have aſſigned unto every Planet a monethly dominion over the childe conceyved

conceyved in the wombe, according to their order and ſcituation. The firſt Moneth is alotted unto *Saturne*; the ſecond unto *Iupiter*, and ſo foorth in order, untill they have all finiſhed their dominion, and then they begin again: which is the ſpeciall reaſon alleadged by ſome, why the childe that is borne in the eight moneth, for the moſt part dieth, when as oftentimes thoſe that are brought foorth a Moneth ſooner or later, live in very good health: for *Saturne* is a Planet, whoſe influence cauſeth cold and drineſſe, which both are qualities enemies unto life. Now followeth the laſt, though not the leaſt cauſe of long life, and that is the goodneſſe of the ſoile, and wholeſomneſſe of the ayre; for it is ſo recorded in Hiſtories, and approoved by the teſtimony of our late Travellers, that in that part of *India*, which is called *Oner*, the inhabitants are very long liued,

ved, and for the moſt part very healthfull, inſomuch that many of them live untill they be above an hundred yeers old; and we ſee by experience in our owne Country, how perillous not only peſtilent ayre is, but even the unwholeſomneſſe of the fenny Countreyes, that are often annoyed with ſtincking and unſavoury fogges. *Ariſtotle* in his Treatiſe of the length and ſhortneſſe of life, maketh choyce of a hot Countrey, as fitteſt for preſervation and mayntenance of life; for ſo he obſerveth it, that ſerpents bredde and brought up in hot Countreyes, are generally bigger bodyed, then thoſe that are found in colder climats: and thoſe fiſhes which breed in the red Sea, are alſo longer then thoſe in the Seas that are not ſo hot, and that though they be of the ſame kinde: which is a manifeſt proofe of their longer continuance: elſe how commeth it to paſſe, that they have

have greater growth: and again, those Creatures that live in colde climates, have a more wateriſh kinde of humor, and fitter for congealation, whence followeth the ſpeedier deſtruction of the inhabitants: but the truth is, that neyther hot Countreyes, nor colder climats, are of themſelves any furtherance unto long life; for thoſe that are of a cholericke fiery conſtitution, live longer in cold Countreyes, and ſuch as be of colder complexion, live beſt, and longeſt in hot Regions, but according to the diverſity of mens complexions, ſo live they better or worſe in divers Countries. Thoſe that are too hot of conſtitution, by my counſell, ſhall make choyce of a Country in ſome meaſure and degrees cold, leſt the outward heat of the circumjacent ayre, increaſe the fire within, and make it more vehement; and thence is it that thoſe in the hotteſt part of *Ethiopia* are

ſhorteſt

ſhorteſt lived, having that naturall exceſſe of heat ſet on fire with the acceſſe of the externall heat of the ayre. Now for ſuch as abounde with too much moyſture, their beſt habitation, in my judgement, is in hot and dry Regions, that the heat and drought of the Soile, may abate the ſuperfluity of the humour. But there are ſome of a moderate and well proportioned conſtitution, and if any man ſhall aske what Countrey is beſt for them to dwell in, I anſwer, that there are two ſorts of men thus tempered; ſome are of a more weake and leſſe hardy diſpoſition, and to them I would preſcribe a convenient dwelling in Countries rather hot then cold, that the heat of the place may comfort and ſtrengthen the heat of their bodyes. Others againe are more hardy and better able to endure any not extreame violence of cold; and for them it is beſt to live in

colder Climates, for ſo is their heate better enabled to performe its functions of diſgeſtion, and ſuch like; and therfore *Ariſtotle* in his Politicks ſaith, That Northren men, and generally ſuch as dwell in colder Countreyes, are ſtronger and bigger bodyed, and moſt an end better couraged, and clonger lived: for the coldneſſe of the tompaſſing ayre, reflects the heat ino the inward parts, and by that reflection, the heats force is increaſed, and the parts gathered better and cloſer togethher, which both further the performance of its duties. And that is the reaſon why men in Winter are more hungry and devouring, then in Summer, as experience teacheth us all: for the ſtomacke is ſtrengthened by the heats compreſſion, to the better concocting of the receyved nouriſhment. Thus therfore may we conclude with the expoſition of *Ariſtotle* his opinion

in

in this case, when hee sayth, that hot places are fittest for long life, in his booke of the *Length and shortnesse of mans life*; and in his Politickes, *The inhabitants of colder Climates, are stronger and longer lived:* for thus may wee reconcile this apparant contradiction: that for men of more colde complexions, hot places are most preservative and healthfull; and for the contrary complexioned men, contrary affected places; so that, if two of the same constitution (imagine them both to bee hot) live, the one in a cold, the other in a hot Region (if their heat was not accordingly proportioned to their moysture, but unequally in the excesse) hee that made choice of the colder habitation, provided best for his life. And thus have wee briefly set downe the common receyved causes of long life, where-out by the consequence of contraries wee may deduce the causes

of ſhort life. And they are, firſt the ſmall quantity and watriſhneſſe of the moyſture. Secondly, the ſuperfluous abundance of excrements. Thirdly, the badneſſe and unwholeſomneſſe of the Soyle. Fourthly, the ungentle aſpects of the Starres, that ruled eyther in our conception or birth. Fifthly, want of good nouriſhment. Sixthly, intemperance eyther in our diet, or exerciſe, or obeying our affections. To which ſome adde the fewneſſe or tenderneſſe of Teeth, for that is a ſigne of thickeneſſe in the Bone of the head, the matter alotted to the teeths generation, being turned into the ſubſtance of the skull, which alſo importeth the weakeneſſe of the Brayne, which is by meanes thereof unfit for breathing, and therefore being of a moyſt diſpoſition, the more fit for putrifaction, as ſtanding waters ſooneſt putrifie and gather filth: but this I take rather for a ſigne then a cauſe of ſhort life.

Chap. XX.

An Age defined. The temperament of the body defined. The variation of our originall constitution, the proper cause of alteration of the complexion. Pythagoras *divides the Ages of men, into fowre kindes;* Aristotle *into three.* *The Infancy is hotteſt and moyſteſt, yet the ſuperabounding moyſture ſuppreſſeth the evident apparance of heat. The flouriſhing ſtate is moſt temperate. Childhood defined, and divided into Infancy, Boy-hood, the budding*

age, and youth. The flouriſhing age deſcribed and divided into the prime and manhood. Old Age defined, and dichotomiſed. The dominion of the planets over the body, in its ſeverall ages.

30 NOw come we to that we firſt and principally intended, to ſhew the differences of mens ages, and the cauſes thereof, together with their ſeverall and ſingular properties, wherein wee will deale ſo much the more ſparingly by reaſon of thoſe doubts and difficulties removed in the former part of the Treatiſe, ſo that we ſhall not neede to digreſſe into any by-controverſies, but keepe a direct and ſtraight courſe. And to begin with the Definition (for more orderly proceeding) it may thus briefly be

be described: *An Age is a period and tearme of a mans life, wherein his naturall complexion and temperature naturally and of its owne accord is evidently changed.* For such is the disposition and nature of our body, that by the continuall combat and interchangeable dominion of the ever-jarring elements, it often changeth its primary constitution, so that though there were no outward cause of transmutation, which notwithstanding are many and manifold, yet have wee that home-bred cause within us, that would in time alter our temperature; for our naturall heat uncessantly working upon our naturall moysture, doth, though not suddenly, change the proportion into extreams, yet by degrees perceivably prevayleth more and more over the humidity. For so wee see the same body in our youth and childe-hood, diversly tempered, our *infancy* full of moysture, as the flu-

id ſoft ſubſtance of our fleſh manifeſtly declareth: our *Youth* bringeth a farther degree of ſolidity: our *riper age* ever temperate; thence ſtill declineth our body unto cold and drineſſe, till at length death ceaſeth upon our bodies, being the laſt end and period of our life. But every ſlight change of the fowre qualities proportion changeth not our temperature, for then wee ſhould every day have a divers complexion, our bodies eftſoone with wine and exerciſe changed from colde to heat, and by the contrary from heat to cold: yet by reaſon of the ſhort indurance of theſe diſtemperatures, the body returning to its former conſtitution, we cannot ſay there is a new complexion wrought in the body: for a temperature or complexion is *a firme and ſtanding habit of the body.* Nor yet muſt we imagine the talneſſe & growing of the body, or the new budding of hayres,

hayres, to bee cauſes ſufficient to procure this diſtinction; but the variation of our originall conſtitution, is the true and proper cauſe of this diverſity and difference. And yet not every change of the complexion, but that which only proceedeth from that inwardly ingendred cauſe of deſtructions; for many times by the unſeaſonable and immoderate heat of the ayre, as alſo by intemperate and riotous living, men even in the moſt milde and temperate Countreyes, alter their complexions, and with the Æthiopian, become even decrepit old men, (if we reſpect their conſtitutions, and thoſe other incident qualities of old age) before they have finiſhed the full tearme of thirty yeers: and therefore was it added in the deſcription, that it muſt be a naturall and a ſelfe-alteration. Now according to theſe naturall and evident alterations of heat and moyſtures proportion, ſo may

may we beſt and moſt properly divide the ages. *Pythagoras* divides them into fowre kindes, or rather ſetteth downe their number, which be, according to his reckoning, fowre in number, *Childhood*, *Youth*, *Man-hoode*, *and Olde age*, proportioning our life to the fowre parts of the yeere, our *Childe-hoode* to the *Spring*, wherein all things together with a pleaſant verdour and greeneſſe and by a plentifull ſupply of moyſture continually increaſe in growth. Our *Youth* unto *Summer*, for that growne ſtrength of the body and minde. Our *Man-age* unto the *Autumne* or *Harveſt*, when after the manifold turmoyles and dangers of our fore-ſpent life, the good gifts and indowements of our minde (as we ſee it fall out in the fruits of Nature) receive a kinde of ſeaſonable and kindly ripeneſſe. Our *Old Age* hee reſemb'eth unto the cold and troubleſome *Winter ſeaſon*, very fitly thereby

by expreſſing the cumberſome coldneſſe of the latter end of our life. *Ariſtotle* ſetteth downe only three diſtinct ages, *Child-hood*, *flouriſhing Man-age*, and *Olde-age*; the firſt plentifully abounding with heat and moyſture, the middle age having the ſame two qualities of life, aſwell tempered as their nature poſſibly can be; old age declining and ſwarving from that good and moderate temper, and by little and little decaying in both theſe qualities, till at length they be both of them conſumed. Now that our life is thus often, and thus in order changed in the temperature, it will eaſily appeare, if wee conſider the matter whereof we are all made, and that is *ſemen & ſanguis parentum*, both abounding with heat and moyſture, whereout ariſeth this Conſequence, that in the firſt entrance into life, wee have greateſt ſtore of thoſe two lively qualities, which decay not but

but by length of time; and that in our Infancy wee are fulleſt of moyſture, our experience and ſenſe teacheth us, for ſo wee ſee infants fleſh moſt fluid and almoſt of a waxen diſpoſition, ready to receive impreſſion of any light touch; and as for heat, *Galen* and *Hippocrates* both conſent, that *man is moſt hot in the firſt day of his birth*, though by reaſon of the great ſtore of moyſture, the heats power doth not ſo evidently appeare: and becauſe the heat without any the leaſt intermiſſion or pauſe, worketh upon our moyſture, and by little and little conſumeth it, it ſelfe alſo in time decaying, who ſeeth not, that the beſt part of our life, even neceſſarily is moſt cold and drie? whence alſo this may be inferred, that the ſpace betweene the two extreames, is moſt temperate, foraſmuch as *Nature never paſſeth from one extreame vnto the other, but by the meane*: and this is the warrant

rant of *Aristotles* tripartite division of ages; the severals are thus briefly defined.

31 *Childhood is the first part and age of a mans life, wherein their generation and growth is perfected*, and this lasteth (for the most part) untill we be five and twenty yeeres old, and this age is proportionable unto the *Spring*, hot and moyst, for in this time our naturall heat supplyeth great store of vitall aerie moysture, from the nourishment received, that was spent of that our naturall store; and thence it is, that within compasse of this time, our bodies grow bigger and taller. But according to the successive decay and diminution of our heate and moysture, it hath pleased *Antiquity* to point out certaine degrees of this first age; the first is our Infancie, and that lasteth untill the third or fourth yeere of our life, and is alwayes best stored with moisture: the

the next is our Boy-hood, and that lasteth other five yeeres: the third our *budding* and *blossoming age*, when our cheekes and other more hidden parts begin to be clothed with that mossie excrement of haire, which is prorogued untill the eighteenth yeere: the last our *youth*, lasting untill we be five and twenty yeeres old; and these are the parts of our growing age. The next is our *Flourishing* and *middle age*, and this is, when a man is come to the highest degree of perfection in the temper of his body, and continueth in that flourishing livelinesse, without any notorious decay or impayring his heat, supplying the just quantity of moisture from the nourishment, which in the former action of it, was consumed; and this is compared to the *Summer*, hot and dry, or rather moderately moyst, dry onely in comparison of the former age, not simply, least the heat should

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too soone dissolve the body; and this also hath parts; the first is our *Youth*, for so (the penury of our English tongue warranteth me to call it) when our growth is stayd, and our naturall heat beginneth to be most flourishing; you may call it our *Prime*, for then indeed are we in our prime and most flourishing estate; it lasteth from the five and twentieth to the five and thirtieth or fortieth yeare of our life: the second part of our middle age, is our *Manhood*, the most constant and setled part of our life, as having our life-qualities most firm and in greatest mediocrity, wherein notwithstanding our naturall heat begins a little to decay and decline from its vigour; yet so, as it cannot by sense be perceived, and this lasteth often times till we be fiftie yeeres old. The last is *Old age*, when not onely the augmentative faculty of the Soule ceaseth to increase the quantity

tity of our bodyes, but alſo by reaſon of our heats and moiſtures decay, there is a manifeſt declining from our former luſtineſſe and livelyhood, our bodyly ſtrength together with the weake and feeble operations of our Soule in her functions ſenſibly impayred. And this laſt part of our life is reſembled unto *Winter*, for that although it be in it ſelfe hot and moiſt, (as life conſiſteth wholly in theſe two qualities) yet in compariſon of the former ages, and in regard of death, unto which it leadeth us, is accounted cold, and this hath alſo its degrees or parts: the firſt wherin our ſtrength and heat are evidently impayred, yet not ſo much, but that there remaineth a will and readineſſe to be doing; and this laſteth uſually from our fiftieth yeere unto our thre-ſcore and five. The ſecond part of this laſt part of our life, which they call decrepit old age, is when our ſtrength and heat

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is so farre decayed, that not onely all ability is taken away, but even all willingnesse, to the least strength and motion of our body: and this is the conclusion and end of our life, resembling death it selfe, whose harbinger and fore-runner it is: and so have we seven severall parts of our life, comprising our *Pubertatem* and *adolescentiam*, under one: accordingly whereto the Astrologers have assigned to every of them their peculiar predominant Planet: our *Infant* age is allotted to the *Moones* middle and moyst dominion, cherishing us with her sweet influence which she hath especially upon moyst bodies: our *Boy hood*, *Mercury* hath charge over, inclining us to *sportfulnesse*, *talke*, and *learning*: *Venus* guides our blossoming *lustfull age*: our youthfull *prime*, by the *Sunnes* lively operation is lifted up from base delights, to a loftier and more man-like resolution

and livelineſſe. *Mars* the ſterne God of warre, hath the precincts of his dominion limited within compaſſe of our *Man age*, adding courage to our livelihood, and whetting our otherwiſe dull ſpirits, unto a more ventrous boldneſſe in quarelling combats: *Old age* from *Iupiter* receiveth gravitie and ſtaydneſſe: Decrepit *crooked age*, from the angry aſpect of dry *Saturne*, ſucketh the poyſonous infirmities of craſie ſickneſſe, and wayward pettiſhnes: and this is briefly the ſummary, explication of the differences of mans ages, and the cauſes of this diſtinctiō, together with thoſe properties which the Aſtrologians miſtically and darkly have propounded, as proper and peculiar to every and all of them, to which if we adde the expoſition of ſome few Problems incident to this Treatiſe, we will preſently annex our Epilogue.

Chap.

Chap. XXI.

A resolution of some problems. First, Why man is borne crying: Of which are assigned three naturall reasons: besides the common one. Secondly, why Infants are more sleepy, then afterwards. For which are assigned three reasons. Thirdly, why the naturall vitall actions are so powerfull in Infants, and the rest soe feeble, two reasons. Fourthly, Why Children have short memories, The reason. Fiftly, whether speech proceedeth from nature, or discipline. Sixtly, why

have noe actuall use of reason: the cause. Seventhly, why waspish Children, are shorteſt lived. Eyghtly, why children breath faſter then men. Ninthly, why wee are more happy in youth then in our declining age. Tenthly why old men are soe ſuſpitious. Eleaventh why old men are moſt covetous. Twelfth, why old men are ſo talkative. Thirteen, why old men are graye. An eſpeciall reaſon of Ariſtotles. *A remarkeable Hiſterie.*

32 THe firſt doubt is, *What the reaſon may bee of our crying and lamenting at our very firſt entrance into the world.* There

There are that attribute this mourning unto a devining, and naturall forefeeling as it were of the calamities to come: but I rather thinke it ariseth from those infirmities and griefes which we presently feele, as well for want of some good thing which we desire, as also for some mislike and grievance of som incumbent misery: as first, that violent motion from that before so quietly injoyed Bed (as it were) in the wombe. Secondly, the straight narrownesse of that passage by which wee enter into the world. Thirdly, the cold and hungry entertainement which we haue, driven out of our warme harbour, in the close imperceivable habitation of our Mothers Wombe, and barred of that nourishment which wee before had unceſſantly ministred unto us; and thence is it that presently we betake our selvs to that *Darybouse* of Nature, even by a naturall instinct and directi-

on, where when we have well battled our ſelves, and by the enwrapping in our clothes, are armed againſt the cold ayers injuries, our begunne lamentations are pacified and turned into a quiet contentednesſe.

33 Secondly, it may bee demanded, *Why children in their ſucking age are naturally more given unto ſleepe, then when they be of more ripe yeeres.* The reaſon is, Natures Mother-like providence that for the better ſtrengthening and ſpeedier perfection of her offſpring, uſeth this as a meanes to increaſe the vertue and operation of the heat, and for that purpoſe hath ſtored their head with moyſt vapours, fitted through their rarity and thinneſſe, for the brains coole operation upon them. For as united forces are ſtrongeſt, eyther for aſſault or reſiſtance, ſo the ſcattering diſcontinuity of the thin vapours is an occaſion of the colds eaſier impreſſion,

impression, and so of their thickening and better stopping of the passages of the spirits unto the outward senses. Another cause may be, the brayns coldnesse, as having in so little time receyved no great annoyance from the stomackes distemperature, it selfe also abounding with moysture and fit matter for procuring of sleepe. Thirdly, the good digestion of that mild milky substance, whence ascendeth into the head the soundest and most pure exhalations. And therefore are their sleeps (for the most part) without any the least paynefulnesse and molestation, whereas contrarily we see surcharged stomackes breed unquiet sleepes.

34 Thirdly, the question may be, *Why the naturall vitall actions, as nutrition, augmentation, and such like, are in Infants so powerfull, and those other of sense so feeble and uneffectuall.* The answer is, that the good performance of those

actions of life dependeth principally upon our naturall heat; for our Soule, the prince of our body, hath assigned to our heat, the administration and ordering of that province: no marvell therefore if those duties bee well performed in our infancy, when the author of them is at that time most powerfull and plentifull. Now the reason of the senses weake operation is the fewnesse of spirits deputed to that function: for the instrumentall spirits of sense being to bee made in the shop or workehouse of the brayne by the brayne, that excellent spirituall artificer, the workeman howsoever he bee his craftsmaster, as having beene Natures Apprentice, yet by reason of his imbecility and weakenesse, is not able in so short a space to make many, or at least not so forcible instruments, as may serve for the high function and duty of the Soule. To which we may

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adde the abundance of moisture, wherwith the celles of the brayne are in our infancy overflowne, hindring the actions of the Soules sensitive parts, and dulling her thereto ordayned faculties.

35. Where also we have opportunity to resolve a fourth doubt, *Why children have so slippery and short memories.* The reason therof is, their brains too great humidity, whereby it is disabled to keepe the impressions of the outward senses objects. For there are two especiall annoyances of the braine that hinder our memorative faculties, immoderate drinesse, and too great moysture. For the excesse of drought causeth the excesse of hardnesse to resist the impressions. And therefore it is, that old men for the most part have so bad memories, their naturall moysture being by the heats long continued operation almost wasted. And *Galen*

lew in his Treatife of the *Memories fayling becauſe of drineſſe*, maketh mention of a Student, that through immoderate watching and ſtudiouſneſſe, had ſo exceſſively dried his brayne, that hee had almoſt quite loſt his remembrance: as alſo of a husbandman, that by too much paines in that his painfull vocation, and the ſlenderneſſe of hungry fare, was in danger of the like forgetting inconvenience. And as dryneſſe by not admitting the impreſſion, is an impediment to the memory, ſo is alſo too much moyſture by not preſerving the imprinted *ſpecies*. For ſo we ſee water, howſoever moſt yeelding, yet leaſt fit to retayne any figure imprinted. Children therfore ſo moiſt brayned, muſt needs be ſhort remembranced.

36 The next queſtion is, *Whether ſpeech be naturall or wholly from diſcipline.* The anſwer is, that it is naturall, as vertue

vertue and other good habits bee, nature having given a disposition and fitnesse, together with instruments fit for that purpose. But as waxe howsoever capable of any impression by reason of its pliable nature, yet without the putting to of some outwarde Seale, hath no actuall print or resemblance of any thing; so our nature, though as fit to receive any thing taught, as wax is to receive impression from the Seale, yet without the helpe of some outward instructer, is not actually and fully indowed with any how proper soever a quality, especially such as are avayleable for knowledge. In the which kind this of speech hath a speciall prerogative; but lest I should seeme to be needlessly busied in this question, I referre the Reader for his further satisfaction, to that excellent French Poet *Du Bartas*, in his Babylon, Englished by Master *William L'Isle*.

37 A fixth queſtion is, *Why children in their infancy have no actuall evident uſe of their reaſon.* The cauſe is, the abundance of moyſture incident to that age, whereby the functions of the inward ſenſes, as with a cloud, are eyther obſcured, or elſe quite hindered; whence was that forementioned ſpeech of the learned *Plato*, *That there is a little mixture of folly and moyſture in man:* and therefore *Galen* was wont to ſay, that *flegme* the moſt wateriſh *of all humours, was little or nothing profitable for the attainment of learning.* In the ſeventh place it is demanded, why *Children moſt fretfull, are uſually ſhorteſt lived?* The reaſon is, their plenty of heat in comparison of their ſmall ſtore of moyſture; for therefore are cholericke complexioned men moſt pettiſh, becauſe their bloud is by the fiery heat of that humour ſo ſoone inflamed: wherupon the Egyptians avouched the

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Flie to be the *Hieroglyphicke* of *anger*, and *pertinacy*; becaufe (as *Pierius* obſerveth) it is of ſo cholericke and fiery a diſpoſition, and we ſee in experience men in anger fiery coloured, which proceeds from their heats inflaming of the bloud. Now heat unproportioned unto the moyſture, (as is aforeſayde) quickly conſumeth that ſmall ſtore of moyſture provided for its foode, and ſo procureth death.

38 To theſe may bee added, that well known Problem of *Ariſtotle*: why *Children breath faſter and with leſſe intermiſſion, then doe better growne men.* The anſwer is, their great ſtore of heat in comparifon of that ſmall meaſure in the after-ages, cauſeth nature for its better preſervation, to draw the ayre oftner for the cooling of the hearts heat; and that is the reaſon that men who have beene any long time troubled with an Ague, or any ſuch like diſtemperature

ſtemperature, are alwayes very ſhort winded: the contrary *Ariſtotle* witneſſeth to follow, in things contrarily affected, for ſo hee prooveth the Horſe and Oxe not to have ſo much heate in them, becauſe they take not their breath ſo thicke together; implying that the cold temper of the heart and other inwards, is cauſe of longer breath; which is alſo evident in reaſon, for the attraction and emiſſion of the ayre, being ordayned only for the cooling and tempering of the hearts heat, according to the neceſſity thereof, muſt breathing be eyther oftner or more ſeldome. *What is the reaſon that in our youth wee are more hungry, and have a greater deſire of meat, then in our declining and elder ages?* The reaſon is, our ſound and ſpeedy diſgeſtion of fore-receyved nouriſhment performed by means of our naturall heat, whence ariſeth a new ſucking of the veynes, and

and so an incitement of the appetite.

Whence is it that old men are commonly so jealously suspicious? The cause is, their incredulity and hardnesse of beliefe, which it selfe also proceedeth from their much experience of mens wily practises, according to that, *The burnt childe dreadeth the fire.* For such is the extreame badnesse of our nature, that still wee goe from one extreame unto another; and so become of men extreamely credulous, in our last age extreamely suspitious. And that indeed was *Aristotles* remedy, who *to draw us from Covetousnesse, biddes us incline unto Prodigality:* and yet onely with this condition, if we cannot at the first instant after our long custome in the one extreame, light upon the mediocrity betweene both. *What maketh them so sottishly devoted to the things of this world, that when they are nerest unto death, they are most desirous not onely to*

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keepe that which before they had gotten, but more and more to increase their store? The reason is given by *Aristotle* in his Rhetoricks, and it is their exceeding great desire of life, even after those many dayes which they have forespent. Whence proceedeth that other inordinate desire of things necessary for life maintenance, they having in their experience observed how hardly things necessary are gotten, how easily also they are lost. What is the cause, why *old men are so talkative and full of words?* Either because nature loves to exercise that part most which is least decayed: or that knowledge, the only thing old age can bragge of, cannot be manifested, but by utterance: or that old men, the nigher they are to their end, they much more desire to have theyr memory not onely by children and posterity, but even by the speches and deeds fore-uttered, and performed in theyr life:

life: or that wisedome (as all good things naturally communicate theyr good properties) makes them desirous to profit others.

39 *Whence is that frosty hoarinesse that usually lighteth upon mens heads in the winter and coldest age of their life?* There are some that imagine it to proceed from the drienesse of those excrements: which also they goe about to proove by the like experiment in bones, which after theyr humor is drawne out by seething, grow more and more white, till at length they com unto a perfect and full whiteneſſe. But the untrue resolution of the doubt propounded, is thereby discovered, because that men who use to cover their haire, are sooner gray-headed than those that use no covering, when as notwithstanding it is manifest, that covered haire hath more store of moysture, than that which hath beene exposed unto the

injurious toſſing of the wind, and the ſcorching heat of the Sunne, Therefore I rather allow of *Ariſtotles* reaſon, namely the putrifaction of that excrementall humour, whereof our haire is made: for our naturall heat through its unintermitted operation, being diſabled fully to diſgeſt that excrement ſent from within to that outmoſt covering, our skin, for the haires nouriſhment, it putrifieth and corrupteth. Now that there is ſuch a rottennelſe and putrifaction in the haire, it is evident by experience of ſuch as by long ſickneſſe have become untimely gray-headded; for after the recovery of theyr diſeaſe, the feebleneſſe of their heate being together with their health reſtored, the hayre receyves its former flouriſhing and (that I may ſo ſpeake) unwaſted greeneneſſe, which reſtitution can bee attributed unto no other cauſe, but only to the through concoction of that undigeſted

undigested excrement by the restored heat. The like whereof we see also in corne and grasse, that having lost its flourishing greenenesse, by the continuall beating upon and overwhelming of the waters, afterward being by the Sunnes lively heat cherished and revived, resumeth its naturall vigour and virility. And that this hoary-headednesse proceeds from a defect of heate, it is further evidenced by a strange example recorded by *Scaliger*, of a man who in one nights space had his heade overgrowne with hoarinesse. The cause was this: The Prince of *Mantova, Francis Gonzaga*, had upon suspicion of trayterous conspiracy, eyther against his person or State, imprisoned one of his kinne and alliance, that for his age was wholly uncapable of that alteration: and upon the next morrow newes was brought unto the Prince, that his heade was all upon the sudden

growne hoarily gray; which almost miraculous alteration moved the Princes minde to grant him life and free use of his former liberty. Now if any man should demand the reason of this sudden change, it is given by the Philosophers, and is nothing else but the extremity of his griefe and feare, whence proceeded that withdrawing of the dispersed heat unto the inward parts, and so was the humorous nourishment of the haire for want of concoction turned into rottennesse.

40 And thus have wee briefly run over the diversities of Mans ages, together with the true causes and properties of the particulars, having premised the determination of those usually incident controversies for our better and more direct proceeding in the principall Treatise: not as *Prolegomena*, or Preface to the purpose, but as things essentiall and of the substance

of

of our matter. Wherein, if I have either omitted any thing pertinent, or admitted ought that is superfluous, I hope, the *eye of Favour* will winke at my missing; as for the *malicious*, seeing I cannot looke for favourable acceptance, I weigh not their verdict: only as the Poet sayth, *Equitem mihi plaudere curo.*

The baser sort I care to please no more,
One if I please, enough is me therefore.

FINIS.